Baptist Leader

DECEMBER

CHRISTMAS MUSIC FOR CHILDREN

•

NO PEACE WITHOUT GOOD WILL

•

FROM ALL THE WORLD

•

GROWING IN SERVICE

1944

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The Adoration of the Magi

PAINTED BY LUCAS VAN LEYDEN (1494?-1533)

LUCAS VAN LEYDEN was the greatest of the Dutch painters of the sixteenth century. According to van Mander, an early writer, he was born in 1494, was a child prodigy, began to engrave when only nine years of age, and completed one of his more important paintings when only twelve. Though van Mander's dates have been questioned, it is certain that Lucas displayed great precocity and inventiveness. The number of his paintings undoubtedly would have been greater had he not, under the influence of Albrecht Dürer, turned his attention so largely to engraving, and had he not died at so early an age.

The *Adoration of the Magi,* now in the Ryerson Collection of the Art Institute of Chicago, is one of Lucas' earliest works. It sets before us, with a wealth of reverent detail, the familiar Christmas scene. This scene, whether viewed through the eyes of some Italian master who lived during the Renaissance or, as here, through the eyes of an early Dutch painter, is always appealing.

We may feel the lack, in this *Adoration of the Magi,* of certain important overtones; we may feel that this artist has not entered very far into the holy mystery when, as Elizabeth Barrett Browning expressed it:

> Love came down at Christmas,
> Love all lovely, Love Divine.

But he has given us a beautiful Virgin. Her idealized face is calm, her expression beatific. He has given us also a supernaturally alert and active Christ child. The faces of Joseph and of the Wise Men are of Dutch types, genre and even a little grotesque, but undoubtedly portraits, for they have been worked out meticulously. The costumes of the Wise Men are rich and colorful, and the different textures have been painstakingly and quite successfully reproduced.

The setting for this nativity is of the utmost simplicity, but beyond the low wall—through a window, as it were—one is afforded a view of the outside world. An exciting cavalcade is sweeping by. This outdoor scene, which in reality is quite an incidental part of the picture, gave the artist an opportunity to display his creativeness and his knowledge of perspective. What battlemented towers, what precipitous mountains, he shows us! If the painting does not tell us all that we could wish, we must acknowledge it to be a work of genius. This artist, to say the least, has crowded a lot upon his tiny panel. The original painting is only eleven by thirteen and five-eighths inches in size!

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Baptist Leader

Vol. 6 DECEMBER, 1944 No. 9

This Month

■ The cover this month is especially fitting for the Christmas issue. Here we have reproduced the picture of Martin Luther and the children singing his hymn, "Away in a Manger," a song that has brought great joy through the years.

■ There is danger each year that the deep and beautiful meaning of Christmas be obscured in our efforts to celebrate it. Let us try this year to put our emphasis on spiritual values. The suggestions in *When They Saw the Star* (page 20), will help us.

■ *Christmas in the South Pacific* is written by one of our own chaplains, George B. King. He has spent two Christmas seasons overseas—one before a combat experience and one after. From it, he and his men have found a fuller knowledge of the true meaning of Christmas than they ever had before.

■ *The Young People's Loyalty Crusade* by David C. Taylor and Maurice Jackson is an inspiring account of the accomplishments of one youth group that had dedicated itself to church loyalty. How these young people conducted their loyalty program may give your church some ideas.

■ A temper tantrum in the Nursery Class? Oh, yes, it does happen! Mrs. Nester's article, *The "Tempest" in the Nursery Class* is full of sound counsel for this difficult problem.

■ *What Do You Mean, Projects?* has advice for the junior high counselor on giving his group some tangible work to do these projects.

■ Herman J. Sweet discusses a subject of utmost importance today in *Education for World Order*. What is the Christian problem? What can the church do in this educational program? Mr. Sweet gives the answers.

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OF INTEREST

■ Dr. S. F. Dowis, superintendent of the City Mission program of the Southern Baptist Home Mission Board, announced at conferences in Ridgecrest, N. C., that the convention's city mission program has been set up in 36 southern cities. Mississippi and South Carolina are the only southern states not reached. During the first six months of 1944, city mission superintendents co-operating with local churches established 270 mission stations in areas not in reach of an established church. There have been 3,541 professions of faith and 3,638 additions to the churches. Seventeen new churches have been constituted since the beginning of the year.

■ In a poll conducted by *Church Management,* religious monthly published in Cleveland, Ohio, laymen voted on war responsibilities of the clergy.

The four questions asked, and the percentages in reply were:

Should clergymen of military age be drafted? Yes, 38 per cent; no, 54 per cent; no answer, 8 per cent.

Should theological students be drafted? Yes, 66 per cent; no, 30 per cent; no answer, 4 per cent.

Should clergymen be drafted for the chaplaincy? Yes, 64 per cent; no, 36 per cent.

Would more support of the war effort on the part of the clergy increase affection for the churches? Yes, 62 per cent; no, 30 per cent; no answer, 8 per cent.

The publisher, Dr. William H. Leach, a Presbyterian clergyman, said that the poll was taken among 1,500 laymen in Ohio, Indiana, Pennsylvania and Western New York, and that one-third of the questionnaires were returned.

■ Seven hundred and thirteen American missionaries are still interned in the Japanese-occupied territories in the South Pacific, Joe J. Mickle, associate secretary, reported in New York to the East Asia Committee of the Foreign Missions Conference. A survey of Protestant mission boards affiliated with the conference also disclosed that there are 528 missionaries interned in the Philippines, 130 in China, 10 in Japan, 7 in Malaya, 20 in Netherlands East Indies, 7 in Indo-China and 11 in New Guinea.

■ The British and Foreign Bible Society reports that three new languages were added during the past year to the number in which the Scriptures are published. Scriptural texts are now printed in 761 languages.

Baptist Leader

TO BAPTISTS

■ The Ecumenical Committee for Refugees has appealed for funds to complete and maintain a new shelter at the Sonneblick hostel in Walzenhausen, Appenzell, noted ecumenical center in Switzerland. A group of refugees already has begun construction work, and two representatives have been nominated by the World Council of Churches to the board of directors. The American Committee for Christian Refugees in New York has agreed to contribute a substantial sum to the new building as a practical contribution to postwar church reconstruction. It is hoped that after the war Christians from other countries will gather here to join in relieving distressed refugees and to renew bonds with the ecumenical movement. The Sonneblick hostel was built 11 years ago by unemployed workers in Appenzell, under the direction of Pastor Paul Vogt, now engaged in relief work among refugees. Pastor Vogt is president of Swiss aid to the German Confessional Church. The home has sheltered refugees during the past five years.

■ The Salvation Army's City of Refuge in Paris was damaged severely during the German bombing attack after the liberation of the French capital. The 11-story, modernistic structure, designed to accommodate up to 500 applicants, was built in 1932 from plans drawn up by two noted French architects. Its equipment includes medical and dental clinics as well as a consultation bureau.

■ Co-operation of church groups will be welcomed by the future national government of India in its postwar program, Dr. Robert Goheen, Presbyterian medical missionary and director of Miraj Medical Center in Western India, predicted at the fall meeting of the India Committee of the Foreign Missions Conference in New York. "The trouble is that we have often failed to secure government co-operation by planting medical institutions where we have pleased," he said. "Frequently we have not achieved even intermission co-operation and have supported two institutions where only one has been needed.

"Up to the present time," he added, "the Christian population of India, which represents between two and three per cent of the entire population, has provided 12 per cent of the medical institutions, 15 per cent of the hospital beds, 30 per cent of the sanatorium beds, 60 per cent of the leper beds, 3 per cent of the doctors and 20 per cent of the nurses trained in India.

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OF INTEREST

■ Nineteen Protestant denominations have been asked by the Home Missions Council of North America to provide 52,000 Christmas gifts for distribution among evacuees in nine relocation centers for Japanese and Japanese-Americans. Sponsoring America's largest Christmas party for the third year, the Home Missions Council has assigned quotas to the cooperating denominational groups, with suggestions as to appropriate gifts for family groups, young people and children of varying ages.

Denominations taking part and the number of gifts assigned to each are: National Baptists, 500; Northern Baptists, 5,180; Church of the Brethren, 500; Congregational Christian Churches, 3,030; Disciples of Christ, 3,380; Protestant Episcopal Church, 2,210; Evangelical Church, 1,000; Evangelical and Reformed, 1,000; Society of Friends, 8,230; United Lutheran, 500; Methodists, 7,650; African Methodist Episcopal, 250; African Methodist Episcopal Zion, 400; Presbyterians in the U. S. A., 7,980; Presbyterians in the U. S., 1,776; Reformed Church, 2,900; Unitarians, 1,950; United Brethren, 3,100; Universalists, 500.

■ Believed to be one of the largest Protestant congregations ever to have received Holy Communion under a single roof, 8,000 navy men and women at the United States Naval Training Center in Sampson, N. Y., participated in observance of World Communion Sunday. Thirty Protestant clergymen of all denominations assisted 15 chaplains in the administration of the sacrament as service personnel knelt at Communion rails which extended 350 feet down the middle of the center aisle of the huge drill shed.

CONGRATULATIONS TO

■ **The Baptist Church of Plymouth, Mass.,** Rev. Robert A. Schade, pastor, on the celebration of its 135th anniversary.

■ **The Park Avenue Baptist Church, Mansfield, Ohio,** on 125 years of service. Rev. Albert L. Linder is the minister.

■ **The First Baptist Church of Long Beach, Calif.,** Rev. Winfield Edson, minister, on its 50th anniversary.

■ **The Baptist Church of Newton, Ill.,** on the 50th anniversary of the laying of the cornerstone. The minister is Rev. Robert Phillips.

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TO BAPTISTS

One of the most amazing stories of the war was reported recently from Burma. Missionary W. E. Wiatt, who retired in 1940 after 36 years of service in Burma and is now living in California, received a letter from Captain Chester Chartrand, formerly a missionary in Burma and now in the U. S. Army Intelligence Service. The Army Captain wrote Mr. Wiatt as follows:

Yesterday a copy of THE SECRET PLACE *was taken from the dead body of a Japanese soldier who was killed in the battle of Myitkyina. The astounding fact is that it is the April-May-June issue of this year! How did that get into the hands of the Japanese soldier before he was killed here in Burma? I do not know. Perhaps some day I may be able to discover how it happened. Ironically that issue says on its cover, "And hath made of one blood all nations of men for to dwell on the face of the earth."*

That copy of *The Secret Place* left the Publication Society's printing plant in Philadelphia late in March. By ordinary mail it could not possibly have been delivered anywhere in the Far East, and certainly not in Burma, until May. Yet in June it was found on the dead body of a Japanese soldier in the jungles around Myitkyina, Burma.

How did it get there?

Most Baptists are familiar with this devotional booklet, *The Secret Place*, whose phenomenal increase in circulation from its humble beginnings of 10,000 copies five years ago to a quarterly edition of 450,000 is one of the astonishing facts in Baptist literature.—From *Missions.*

Nigeria, B. W. Africa

"Beloved brothers in the Lord:

"I greet you in Jesus' dear name. I am hearing of your faithful prayers towards all people that asks for your help so I write you this letter to ask you to pray for me and ask God to grant me understandings. I believe that God will answer our prayers. Please for that reason send me copies of THE SECRET PLACE for my daily devotions and of my friends. I have experienced its blessings by using one which I received from my friend. April, May, June, 1943, issue. I am a scholar, please, Sir, pray for my success in examination.

"Thanks for your attention.

"God bless you."

From a Chaplain's Assistant

"Enclosed find a money order of twenty-five dollars ($25) as a contribution from the Service Men's Christian

(*Please turn to page 63*)

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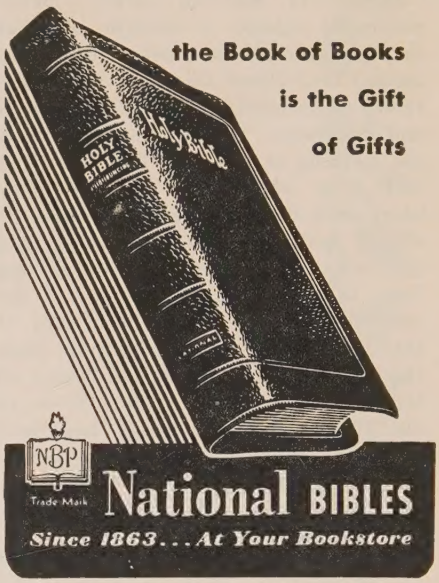

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No Peace Without Good Will

A Christmas Meditation

By GENE E. BARTLETT

THE WINTER DUSK had fallen early and Christmas lights were on as far as one could see down the broad street. Small children went from window to window, pressing their faces against the glass as their eyes eagerly took in all the new things on display.

Above the noise of the traffic and the press of the crowd one heard something which evoked a deep response within. In front of a store was a large Christmas bell and from it continuously came familiar Christmas carols. Above the bustle of the street were the voices singing "O Little Town of Bethlehem." The words came distinctly:

"Praises sing to God the King,
And peace to men on earth."

"Peace to men on earth!" What wonderful words! I thought of what they meant to all those people thronging around me. Peace this year meant the return of husbands and sweethearts, sons and daughters. It meant waking up in the morning surprisingly free from that dull ache which has been in every heart since the day when war began. It meant gratitude that the waste and destruction had come to an end at long last. It meant that the sound of the doorbell no longer brought a stab of fear lest it be a dreaded telegram from the war department. It meant taking up familiar ways of life again. Never in our time had those words had such personal significance. "Peace to men on earth"! At this Christmas, 1944, the fulfillment was nearer than it had been for five terrible years.

The music and the crowds dropped into the background of consciousness for a moment, as I thought of the Scripture from which the words had come. On that first night the angels had sung, "Peace on earth." But they had proclaimed something else, too. "Peace on earth"—and "good will among men"! There are different kinds of peace, if only the absence of war is meant. Sometimes peace comes from sheer exhaustion, because conflicting nations have no more resources to draw upon. Sometimes it is enforced by cruel suppression or by weight of physical force. Or it may be a peace of appeasement, where injustice and tyranny rule unchallenged. But the peace of the Christmas message is none of these. It is a peace based upon good will!

In 1944 when the superior weight of our arms is gradually confining war to ever smaller areas of the world the central question confronting the peoples of the earth is: Can we add good will to peace? After this fever of violence, this disease of hatred, and this pagan reliance on powder and steel, can we then open our hearts to heavenly good will? The very angels must listen breathlessly to hear how we answer this question; for the future hangs upon us! The insight of that first Christmas is still true. There can be no peace without a tremendous "reservoir of good will."

But how can the people even hope for good will in a world so scarred, weary and hate-ridden. The answer seemed to be in the words as the invisible choir sang the third verse of the carol:

"How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven."

May we not believe that even now God is silently making his gifts which will bring renewed good will into our weary world? Then what a joyous gospel Christmas brings! Indeed many of our greatest blessings have been gifts of God which we did not recognize at the time.

This was true of the birth of the Christ child so long ago. We can picture the inn from which Mary has been turned away. We can hear the conversation of the three men of affairs gathered around the fire in the courtyard. They talk about the darkness of the times, the oppression of their people, and the futility of the cherished hope that redemption would come to them from God. At the very hour of their conversation, unknown to them, in ways which they did not foresee, God was giving. The Child even then was being wrapped in swaddling clothes in the stable of that very inn. Even as they spoke, God was entering human need with powerful, merciful good will!

Once more Christmas proclaims this great truth: God is both wise and faithful; he always fulfills his redemptive purpose somewhere and in some way. Whether we accept him or not, Christ is born anew in some manger we may have overlooked.

Herodotus once defined history as the recording of surprises. And it is so! Cellini, the eminent diarist, was one of the contemporaries of Columbus. Yet he did not bother to record the discovery of the new world, apparently assuming that it was of little consequence. In the twelfth century the crusades with all their violence and tragedy seemed to be holding the future in their hands. But some historians say that the most significant result of the crusades was unintentional. They inadvertently introduced a new culture which was a great contributing factor in the rise of the Renaissance. Walter Rauschenbush put it well: "History rarely moves as men intend. . . . We hoist the sails but another holds the helm. All this makes a man humble and trustful."

So, in part, good will comes to our generation as it came on that first Christmas—as a gift, often in unsuspected ways. The promise of Christmas is that God always and unfailingly will do his part. When the fullness of time has come he will send his Son.

Two children in our church were overheard talking about the death of their grandmother. The boy was trying to explain how God took grandmother to himself when she died. "You see," he said, "God reached down just as far as he could. Then grandmother reached up as high as she could. When their hands touched—he took her!"

There's great religion in that! Christmas is a reminder that sometimes the down-reaching hand of God and the up-reaching hand of man touch—and, lo, Christ is born again. And we know that God will do his part to bring good will among men. He will reach down. Shall we do our part in reaching up?

The darkness settled over the city and I turned homeward. No longer could I hear the voices of the choir, but the last verse of the carol lingered on:

"No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in."

The central question of this Christmas time is not whether God will give but whether we will receive. God's act is certain; only ours is uncertain. For God has given us the amazing freedom to accept or reject his Son whom he has sent. *Only* where "meek souls will receive him still, the dear Christ enters in."

Christmas In Our Time

By Daniel Heitmeyer

Where of old the Magi came with starlight in their eyes,
Still the pilgrim spirit questions where the dawn-way runs—
"There's a wav'ring light that reddens in the eastern skies:
"Is it rose of morning, or the flare of angry guns?"
Is the dawn-way lighted by the flash of guns?

There's a highway up from Bethlehem,
Where Christ the Lord was born—
From Bethlehem, from Bethlehem—
From the manger crib at Bethlehem
To light of Easter Morn.

Who are these from Bozrah, who the grapes of wrath have trod?
They come blood-stained from Bozrah in the retinue of God:
They ask the Lords and Masters, "What the price of peace today?
"'Blood and sweat and toil'? We've paid it—is there more to pay?
"Shall our children's children have the same to pay?"

When Christ the Lord from Bethlehem
Went forth to meet the Day—
From Bethlehem, from Bethlehem—
He turned not back to Bethlehem
When a cross stood in the way.

The Christmas night was murky with the blackout of the war;
And the bombers' droning grew to thunder from afar,
While myriad shells against the darkness bloomed from stems of fire.
Still within the mind's unconscious lived divine desire—
Pent in reeking shelters children sang of "Silent Night"—
All the Christian children sang of "Holy Night."

The angels sang at Bethlehem
Of peace on earth, good will—
At Bethlehem, at Bethlehem—
They sang of peace at Bethlehem—
And the children sing it still.

The aircraft workers on the night-shift talked about the boys:
"Soon be Christmas," Williams said, "we're sending 'em grim toys."
"I've a son that *plays* with 'em," said Jim; "he's over there."
"I had one too," said Joe, "reported missing—in the air."
Shall Christians always play with warlike toys?

The night-shift watched at Bethlehem
Beneath the peaceful stars—
At Bethlehem, at Bethlehem—
The Shepherds watched at Bethlehem—
Their sons were at the wars.

Now the holy hush of Christmas falls on land and sea—
And the silence breaks in music of triumphant bells.
From London's storied domes roll monotones of jubilee;
And clamor of the carillons in Belgium's belfries swells.
In Rome and Moscow, Paris—all the steeples shake with ecstasy;
Above Manhattan's din the chimes in grand antiphonals
Mingle solemn hymns of praise with peals of victory—
Until the whole world round
Is girdled with the sound
Of glory unto God and peace that evermore shall be—
Peace on earth, good will, that evermore shall be.

Christmas in the South Pacific

By CHAPLAIN GEORGE B. KING

THE birthday of Jesus, the Christ, was made a day of worship and of gifts, as we beheld the Wise Men, from afar, bringing their rich gifts to him; and the shepherds, on the near-by hills, coming to bow down before him to worship their Saviour born in Bethlehem's manger. Since that time, God has, through Jesus Christ and in Jesus Christ, given us the greatest gift of all, a Saviour.

These thoughts come to our mind as we contemplate the meaning of Christmas out here in the mountains and jungles of a land quite different from our homeland. There, the decorations, vested choirs, ornate churches, and the Christmas holidays, have often hidden the true meaning of Christmas. Out here we find a total lack of such reminders, except as we open gifts from home, and read the Christmas messages sent to us with each greeting card. Some of us out here, who are used to snow during the season, find ourselves singing quite earnestly: "I'm Dreaming of a White Christmas."

Our first Christmas, overseas, was spent in New Caledonia. We did find some sort of an evergreen tree to make a setting and we did have some decorative background, built by the natives for our outdoor cathedral, among the characteristic Naoli trees of this French possession. As we gathered for the service on Christmas morning we sat on benches made of rough lumber and the sun beat down upon us unmercifully. Our folding, portable field organ was attached to a loud-speaker and the usual Christmas hymns and carols floated out over the hills and through the camp area, reverberating among the Naoli trees. We became aware that the spirit of Christmas was something within us. And as we sat in that service considering the significance of that first Christmas, we were oblivious to our surroundings.

We had not yet been in combat. Yet we did look forward with faith in God and some misgivings as to just what we should expect and would experience under combat conditions. This was a case of finding strength in the Prince of Peace before the battle. We needed the experience of the intimacy with Jesus Christ as our Shepherd and Master. The next few months were to tell how much we had really absorbed the true meaning of that first Christmas away from home. Because during the next few

months, and even up to the next Christmas, we did have our baptism of fire and combat experiences that were far from the spirit of peace of a living Christ, as we saw death and destruction, and were only held together by that inward peace which we knew as Christian men.

It is not possible to describe what happened during the next few months. But it was an experience which those who participated will never forget. The chaplain was in the thick of it all; comforting the wounded; encouraging the weak-hearted and frightened; burying the dead; holding services in front-line foxholes; and serving Communion to men in the heart of a hostile jungle, with shelling going on all about us.

We did not dare think of ourselves, but were driven on by our interest in our dear ones at home, who were supporting us by their industry and prayers. How much we realized our dependence on supplies from home no one but ourselves will know. How much we depended upon the prayers of our friends, and our own prayers, we also cannot fathom. But we did know that the most important thing was life and not what we possessed in a material way. We also realized as Christian men that life was an immortal something within us, that only God could guarantee to us.

We were afraid many times in dangerous places, but we were not cowards; we worked automatically at times, but never forgot our training for just such eventualities. We were confused, but never lost our heads; we were cruel, but never lost our hearts. Then the battle tapered off by the gradual process of attrition and all was quiet again.

Then in the jungles of New Georgia, overlooking a beautiful lagoon, we spent our next Christmas. We were not all there, but there was peace in our hearts and quiet in the jungles again. We held our service on Christmas Eve, with a platform built of jungle timber and floored with rough boards. There was a picture of an angel trumpeting, "Glory to God in the highest; Peace on earth to men of good will." We had electric lights supplied by a small generator and the ever faithful folding field organ accompanied the Christmas hymns.

Every man who took part was of a different Protestant church and many more groups were represented in the congregation seated on coconut logs, laid on the slope of a coral hill. But as we found God ever present in our meetings during the battle, so now he was the presence which united us as we sang, prayed and read his Word.

The message was short. Our hearts were too full of thanksgiving and yearning for God, to hear someone speak. We wanted to sing, to pray and to tell the world that what we had been fighting for was a lasting peace on earth and a deeper, more real peace in the hearts of men. We were not filled with hate for our enemies, but we did hate the sin manifested in such an oppression as they represented. We felt that love was our motivation; a love for God, for our dear ones, for our country and for the ideal which our forefathers set forth in prayer, for the guidance of a free people.

As the peace of that first Christmas overseas filled our hearts before the battle; now the peace of the second Christmas overseas filled our hearts after the battle, with a feeling that we had become victorious not only over our foes, but over our own selves. We were now grown-up men; whereas, we had been but boys. We had vacant places in our ranks, but we filled them by being bigger men ourselves, resolved that our comrades had not died in vain.

We know that we have a fuller knowledge of the true meaning of Christmas than we have ever had before. The men are not hesitant about acknowledging their faith in God and Jesus Christ. It has been a great joy and privilege for the chaplain to lead many men into the waters of baptism and those waters have been entered in many places throughout the South Pacific islands.

As that first Christmas gave us Jesus Christ, so every succeeding Christmas shall remind us that he is our Saviour, at whose birth into this world the angels, sang, "Glory to God in the highest, and on earth peace, good will toward men."

Where People Come to Worship

By JOHN CALVIN SLEMP

. . . AND WHERE THE CHURCH GROWS IN NUMBERS AND SPIRITUAL POWER

TO PARTICIPATE in a Sunday morning worship service at First Church in Syracuse, N. Y., is to sense an unusual degree of the religious devotion and the spiritual uplift that every true worshiper desires. Here is worship in its purest form. Here seeking, questing men and women and young people are brought into the presence of the eternal God. Through the deep cadences of the great organ, the soulful singing of the hymns, the reverent reading of the Scriptures, through sermon and meditation and prayer, the worshiper is led to feel, as did Jacob at ancient Bethel: "Surely the Lord is in this place; . . . this is none other but the house of God, and this is the gate of heaven."

As you approach the stately six-story edifice at the intersection of East Jefferson and Montgomery Streets, you will discover that it is more than a church building. It is a hotel also, the Mizpah, owned and operated by the church. Back in 1910, upon the consolidation of the First and Central Churches, the insight and vision of Levi S. Chapman, chairman of the building committee, led to the erection of the present building. With the desire for an imposing structure that would not become lost among the tall office buildings that might rise around it in the downtown area, the church decided upon a building that could be used both for church purposes and to augment the rooming facilities of the Y.M.C.A., which stands next door to the church property. Soon after 1914, however, when the building was completed, unforeseen economic conditions made necessary a change in plan. So the hotel came into being and was placed under the management of the church's board of trustees.

Naturally, the hotel has become one of the social centers of the church's life. Committee meetings, conferences, luncheons, personal engagements—what better place than the Mizpah? Through the years the Mizpah auditorium has been a civic center, too. It has been used extensively for conventions, town-hall meetings, union Lenten services, and other civic and religious gatherings. Let it be clearly understood, however, that the hotel does not dominate this church-hotel relationship. In addition to the space occupied by the restaurant and the hotel offices, only two floors, the fifth and sixth, are open to guests. The other floors are used for church purposes—class and assembly rooms, offices, and apartments for members of the church staff. And so the church, rather than the hotel, occupies the center of interest and influence.

Many Eminent Ministers

Outstanding in the life of this one-hundred-twenty-three-year-old church is its succession of eminent ministers, such men as Cortland Myers, Thomas J. Villers, Charles A. Fulton, William W. Dawley, Bernard C. Clausen, Luther Wesley Smith, and the present pastor, Edwin T. Dahlberg. Whatever else has gone into the process of making this church one of the leading churches of the Northern Baptist Convention, certainly the high quality of its preaching and pastoral ministry has made the major contribution. Of the early ministers, Cortland Myers, prince of preachers, is, of course, among the most prominent. In recent years, the personalities of Bernard C. Clausen, Luther Wesley Smith, and Edwin T. Dahlberg rise to the top of the scale. Members of the church are fond of saying of this trio that Clausen put the church on the map, Smith put it to work, and Dahlberg has lifted it to heaven.

Now, this characterization of Dr. Dahlberg must not be construed as meaning that he is an otherworldly preacher. Such is far from being the case. Perhaps a more accurate way to put it

would be that in his preaching Dr. Dahlberg brings heaven down to earth—makes the worshiper conscious that surely the Lord is present at the hour of worship and that the sanctuary is, indeed, the gate of heaven. The great doctrines and the eternal truths of the Christian faith as Baptists interpret it, Dr. Dahlberg preaches with the fervor and passion of an evangelist; but he never once lets his audience forget that these undying verities impinge upon human relations, and that God's kingdom will come, his will be done on earth, in proportion as men seek to know that will and commit themselves unreservedly to it in every area of life.

Noteworthy Ministry of Music

Outstanding also in the life of this church is its program of music. Ministers of music are Mr. and Mrs. John T. Clough, both graduates of the Westminster School of Church Music, Princeton, N. J. During the past fifteen years, Mr. and Mrs. Clough have developed six great choirs—the Primary, the Junior, the Junior High, the Young People's, the Chapel, and the A Cappella Choir.

In the fall the year's schedule of rehearsals, special engagements and concerts is planned for the choirs. For the adult choirs, September 15 to June 15 is the choir year, which reaches its grand finale with a banquet and the presentation of awards to members who have attained the prescribed standard of merit. This standard is a rating of at least 85 per cent for attendance at all rehearsals, Sunday services, and concerts. Awards for the first year are medallions, which are worn on the vestments. Drops (bronze and gold crosses), which may be attached to the medallions, are used in recognition of achievement for subsequent years. The plan works almost like magic. One member recently received an award for fifteen years of perfect attendance.

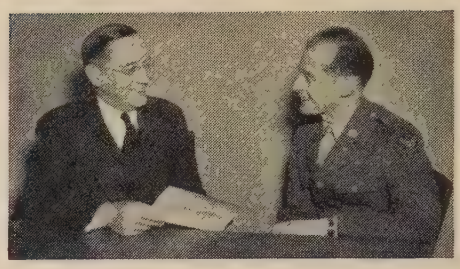
The A Cappella Choir sings at the morning services, the Chapel Choir at most of the evening services, and the younger choirs at services about once a month and on special occasions. As the name signifies, the A Cappella Choir sings unaccompanied and from memory. In recent years it has given concerts in New York City (over a national radio hook-up); Rochester; Clifton Springs; Youngstown, Ohio; and Princeton, N. J. One season it presented the oratorio *Elijah* for the New York State Fair. The more than $5,000 which the choir has earned from these concerts, has been used for refurnishing the choir loft, purchasing new vestments, and otherwise making the choir self-sustaining.

High lights of the choir year are Palm Sunday, Easter, and Christmas. The Palm Sunday processional, in normal times made up of 225 vested singers, has become a tradition at Syracuse, so that the attendance at the church service on that day now equals that on Easter. The processional at both the morning and the evening services throughout the choir year is itself a thing of rare precision and beauty.

A Fully Graded Church School

Under the leadership of a director of Christian education, and an aggressive young man as church school superintendent, the church maintains a fully graded, year-round church school. The Baptist Youth Fellowship plan of organization—with identical officers for morning and evening groups—is in force among the senior high and older young people. Plans are now under way for using this system also in the junior high field.

The senior high department, with an enrollment of fifty-eight, is an especially noteworthy group. Each year, in addition to regular study and class work, this department carries to completion a major activity. For the year recently closed, the activity was to plan, and earn money for, a beautiful center of



PASTOR AND SERVICEMAN

worship. For the year just ahead the emphasis will be on Christian service—at the children's home, the hospitals, and other places where the young people may be needed. At the children's home the senior high and older young people will teach Sunday school classes on Sunday afternoons. This activity will be a sort of laboratory testing of that which they themselves are being taught in the home church.

For most of the year, two-hour sessions are held in the nursery, beginner, primary, and junior departments. The first hour is for teaching and the second for a correlated activity. Every Sunday, in addition to the regular offering which goes to the church the Primary Department makes a special offering for missions. The Beginner Department has the distinction of having as director-in-charge a college graduate, who has had training in kindergarten work.

In the Adult Department there are seven organized classes. If you recall that Syracuse First is the home church of the Baraca-Philathea movement, which operated on a world-wide scale soon after its rise in the 1890's, then you would naturally expect to find here strong adult classes. The original Baraca and Philathea classes still are carrying on after the ideals of their founder, Marshall A. Hudson.

In co-operation with the public schools, the church conducts, on the "released time" plan, a weekday school of religious education. From this school some children are brought to Sunday school and church, and won to Christ and church membership.

Strong Lay Leadership

Perhaps one reason why the church has a remarkable record of civic as well as religious influence in the life of the city is the quality of lay leadership which has been enlisted. Nothing can take the place of competent, devoted laymen who give themselves night after night, week after week, in the various ministries of the church. To think that one man, for many years the city's ablest, most appealing, and effective leader of boys, has been the chairman of the boys' work committee for thirty years! One of the nation's eminent chemists has for a decade devoted his

splendid abilities to one phase of the church's life; a bank vice-president, to name only one of several, has given to the church what are perhaps the most accurate, comprehensive and helpful financial records of any Protestant church in our land. Only a number of unselfish, able men could successfully guide and strengthen a church enterprise through difficult years, when that church management includes also responsibility for a hotel, a restaurant, and a civic center.

Yes, there was a debt! In December, 1941, a few days after Pearl Harbor, the church debt stood at the staggering figure of $244,400, which consisted of $229,700 in notes and mortgages and $14,700 in bonds. For nearly thirty years, ever since the dedication of the church-hotel building in 1914, this debt had cast its shadow across the forward course of the church. Year after year a sizeable amount of cash had gone in the form of interest. All efforts to reduce the debt, much less to eliminate it, seemed pitifully slow. Indeed, through the early years of the depression the debt mounted until a decade ago it stood at approximately $300,000. About the only progress made was the periodic reduction in interest rates—from 6 to 4 to 2 per cent.

Then came Pearl Harbor, which did more than plunge our nation into war with Japan. It stirred things up at Syracuse. Rallying to the slogan "A Debt-free Church in a War-free World," the church set to work in dead earnest to wipe out its debt. Upon investigation it was found that the corporation holding the notes and mortgages, the major portion of the debt, would settle all its claims for an even $100,000 cash. But where was that much cash to be obtained? Through a church mortgage personally guaranteed by one of the devoted couples in the church, a bank advanced the money, with the understanding that the church would pay monthly $750 to cover the interest and to reduce the principal. The plan was carried into effect, and for the first time in thirty years the church saw its way out of debt.

Early in 1942, a debt-reduction campaign got under way, and within a few weeks pledges and gifts totaling approximately $85,000 were secured. Talk of debt "reduction" soon was changed to talk of debt "elimination," and the sacrificial spirit of the church reached perhaps an all-time high. Redemption of the pledges, which were made to be paid over a three-year period, has been more than gratifying. As of October 1, the total debt had been reduced to $9,600. The church hopes to be free of debt by March, 1945—one year prior to the celebration of its one-hundred-twenty-fifth anniversary, in March, 1946.

THE A CAPPELLA CHOIR

A CORNER OF THE NURSERY

The Work Goes On

And so the work of this important church moves forward with a spirit that no writer can adequately capture. Mention detail after detail and still there is something additional which ought to be said. For example, something ought to be written about the church's annual planning conference, at which approximately seventy-five persons, who represent all the organizations, meet for an afternoon and evening of informal discussion and of fellowship. From this conference go recommendations to the official boards, and when action is finally taken the church is assured of the united judgment and backing of the members.

Another item of interest is the church's influence upon the entrance of young men and young women into definite forms of Christian service. Three young men—Norman Lawton, Charles B. Sanford, and Harrison E. Williams, Jr.—were ordained to the Christian ministry during the past year. In addition, two or three young men now in national service are making plans for theological education after the war. A young woman is now in training as a medical missionary; one serving as a director of Christian education.

And the church continues to grow—in numbers, in ministry, in spiritual power. A net gain of seventy-nine last year brings the membership to more than two thousand. Gifts to denominational causes have continued large through the years. The anonymous gift of a crisp, new $1,000 bill was found on the plate when the offering was made last December for the World Emergency Fund.

Stewardship of gifts and life! Beauty of worship; choirs that can lift the soul into the presence of the Most High; laymen on the job for Christ; a man of God to lead in the pulpit and in daily life—God has woven of all these the marvelous and gracious unity of His Church, where people come to worship and the church grows in numbers and spiritual power.

OUR CHANGING *Rural* COMMUNITIES

By C. R. McBRIDE

ONE OF THESE DAYS, a modern Rip Van Winkle is going to rub the sleep from his eyes, look around him and jump up in alarm exclaiming, "This is not my community!" He will look at the streets and buildings, the trees and the stores, the farms and the churches, and they will appear much the same as they were twenty years ago. But the people who live in these buildings, and walk on the streets, and send their children to the school, and till the farms will be different. He will not recognize their names or their faces, or their methods. And he may discover that their attitudes toward life are as much different from those of the people he knew before he went to sleep as those of the eighteenth century were to him.

For you see, one of the great migrations of American history is now in full swing and there is hardly a community in the nation that is not being affected. We blame the war for these changes, and rightly so, for the military has taken many young men and women from the communities. The demand for war laborers in the cities, with the promise of high wages has lured many from their places of birth. And while the movement from the country to the city has been going on, there have been city people who have purchased property in the rural areas of the country. In a few cases they have moved to these farms—making them week-end rendezvous, while renting out the land to neighboring farmers. In other cases they have brought tenant farmers from less favored sections of the country to till the new acres. Always we must bear in mind that as one generation dies, another generation is born. Babies are born, and children grow up.

Three Lions

This constant change in the personnel of a community should command the closest attention of our rural churches, and, we suspect, our urban churches had better give it more than a passing glance for they, too, are going to be greatly affected.

For a moment let us see if we can determine what gives a community value. It seems reasonable to say that the real value of a community cannot be determined by the number of people who live in a given area. Quantity, while giving variety, does not necessarily mean wealth.

Neither can the value of a community be determined by the amount of money which the people possess. Even when there is a great deal of money available, the value of some communities is low. And there have been communities with little material prosperity that have been rich in educational and spiritual values. The number of people in a community and the amount of money they have do not determine their wealth.

The real wealth of a community is determined on a spiritual level, one part of which is described by the word *neighborliness.* If a community can really be called neighborly, then, though the place be poor or rich in material things, that community has a source of real wealth—the kind of wealth that depressions cannot destroy.

The opportunity demands that the church people recognize the changes in the life of their community as they come, and move to develop in the soul of every person the spirit of neighborliness. To be more technical here are a few things that we have found that the rural church, and the church school, can do this coming year.

Four Things to Do

On a map let the church leaders determine how far the church is to reach out in its ministry to the people. Let them draw a line around this area and call the enclosure their church's special field of labor. Having so determined the boundaries of the parish (and they should as far as possible coincide with the trading area, and the school dis-

Harold M. Lambert

tricts), then proceed by taking a census of this parish. In the census the names, and other needed data, of *every individual* in the parish should be secured by house-to-house calls. This was done easily in our parish seven years ago by a class of young married women.

As changes come the church school superintendent, or the pastor, can keep the census cards up to date. Let it be an established fact that in the manse, or the church office if there is such, there is a complete list of the names, ages, church affiliations, of every soul.

There is nothing that excells a friendly visit for increasing the spirit of neighborliness within a parish. For seven years we have made it the policy of our ministry to call at least once a year upon *every* family of the parish. It matters not whether they be Baptists or non-Baptists. We call in the interest of neighborliness. (It should be noted that our church is the only church in the parish. If there were other churches we would be careful how we called upon their members.) As soon as a new family moves into the community we call, learn what we can about them, and give their names to various members of the church, church school teachers, or young people's society, and urge them to call also. Thus, as we go from home to home, we develop a list of prospects for each department of the church.

As a part of the calling program it is well to try to discover the talents and interests of the various members of each household, and mentally make note of these interests. Plan to use them as soon as possible in some community project. Valuable workers are located in this way.

It has always seemed good to us for the church to lead its parish in social and educational activities. The Four H Club, the Four H Fair, an annual community banquet, a musical, dramatization, or what have you, can be turned into real instruments of neighborliness if properly used by the church. Here is a place where the newcomers can be introduced into the social life of the parish, and provided with a social life that is wholesome. Make sure everyone is invited—but do not urge them unduly.

The newcomers will have to face emergencies. There will be sickness (not the least of which is homesickness), and perhaps even death. Or it may be a baby will be born. Let the rural church, through its pastor, or church school officers and teachers, be present in that home as a friend and neighbor in the hour of emergency. The people may not say very much about it at the time, but there will always be a warm spot in their hearts for those who stood by when they were most needed.

A parish cannot be held together unless there is a medium of regular contact and communication. Once everyone went to "Preachin'." Before, during, and after the sermon they exchanged bits of gossip and news. There surely must be a better way for the dissemination of news and religious propaganda through a parish. Our church has found it extremely helpful to issue a monthly, eight-page, mimeographed paper. This paper gives the news in such a way that it is hard to tell where the parish leaves off and the church begins.

The Center Is the Worship

So far we have written only of the little things, and not the center of the parish life. The center is the worship of our heavenly Father. The rural church might well look today to its worship, making sure that it is in good order and of a high quality. And as we go about, as pastors and teachers we can consistently extend a kind invitation to all we meet to attend worship each Sunday. It is in worship that one meets his neighbors on the very highest level.

If the rural church recognizes that changes in its parish are inevitable, and goes forth to meet these changes as a challenge, it will doubtless succeed. But if it tries to hold its members and their families, ignores the newcomers in the community, or says to them in the words of James, "Stand thou there," it will find that the community has gone on without the church. And after a while the old folks that are left will lament the passing "of the glory of the church that was." They will wail because the church has been closed—never realizing why.

The end of World War II will not lessen, but rather will accentuate the changes in rural life. Some boys will return from the service with wives from other states or perhaps from foreign lands. Some who have gone into the cities will return to rural areas, but not necessarily to their former homes and occupations. There will be discouragements to face. And the parish will be in sore need of the spirit of neighborliness. Today, each rural church ought to set its house in order for the time of trial that lies ahead, by getting acquainted with the parish, working ever to make it one neighborhood with Christ as its center.

Worship Suggestions for December

By ROBERT H. EADS

December 3

THEME: *Christians Around the World*

PRELUDE: "These Things Shall Be, a Loftier Race"

CALL TO WORSHIP: Isaiah 55: 6-7

INVOCATION: We seek thee, O God, that we may better learn to live as brothers in thy world. *Amen.*

HYMN: "In Christ There Is No East or West"

ANNOUNCEMENTS

SCRIPTURE: Colossians 1: 16-23

MEDITATION: Just as it once went forth from Jerusalem into all Judea and Samaria and to the outposts of the Graeco-Roman world, so the gospel of Christ must today go forth from our own towns and nations.

There still stands, in Berne, Switzerland, the monument of the Universal Postal Union. It is in the form of a giant globe with five symbolic figures represented as passing letters around the world. Each figure symbolizes a continent, and the outstretched arms circle the world as they co-operate to speed the mail on its way. Our churches are like that. Each Christian with outstretched arms touches the hand of a brother Christian, and so the living gospel circles the entire earth.

HYMN: "Forward Through the Ages"

PRAYER: Help us, O God, to unite the world with a bond of love. *Amen.*

December 10

THEME: *Christ in the Home*

PRELUDE: "O Little Town of Bethlehem"

CALL TO WORSHIP: Matthew 6: 8, 33

INVOCATION: With grateful hearts do we worship thee, our Father. May we be especially conscious of thy leadership in our home life. *Amen.*

HYMN: "He Leadeth Me"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 54: 1-8

MEDITATION: Home is no longer the symbol of stability for millions of people throughout the world. Refugees by the countless hundreds of thousands are forced to migrate from shelter to shelter; war workers round out their temporary employment in one plant and then pass on to another; migrant workers may call a place "home" for only a few weeks.

Despite the fact that many people have had no place to call home, they have, through their close fellowship with God and their mutual regard for each other, transformed their temporary abodes into refuges of comfort and security and peace.

HYMN: "I Love Thy Kingdom, Lord"

PRAYER: Eternal Father, because our hearts are restless until they find rest in thee, we seek thy indwelling Spirit this day. *Amen.*

December 17

THEME: *Christian Living at Its Best*

PRELUDE: "Hark, the Herald Angels Sing"

CALL TO WORSHIP: Psalm 107: 8-9

INVOCATION: Help us to praise thee, our Father, with all our words and our deeds. *Amen.*

HYMN: "As with Gladness Men of Old"

ANNOUNCEMENTS

SCRIPTURE: 1 John 4: 7-21

MEDITATION: How do you meet irritating situations? Do they get the best of you, or do you get the best of them? How do you face the loss of a person dear to you? In despair or with noble Christian faith? Is your work drudgery —merely the means of earning money, or is it an opportunity of serving your fellow man in the spirit of Christ?

Christian faith begins as an inward experience, then reaches out into all areas of service. A Christian experiences a transforming fellowship with God; he then shows the reality of that fellowship in all the relationships of his life.

HYMN: "The First Noel"

PRAYER: Our Father, may the good news of this Christmas season ring true in our lives. *Amen.*

December 24

THEME: *The Ground of Universal Joy*

PRELUDE: "O Come, All Ye Faithful"

CALL TO WORSHIP: Luke 2: 10-11

INVOCATION: Our heavenly Father, Spirit of Eternal Joy, give us renewed hope this season, that we may truly reflect our faith in thee. *Amen.*

HYMN: "Joy to the World"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 55: 1-13

MEDITATION: What brings the most happiness on Christmas Day? Why, even in these years of conflict and bitter hate, is this a joyous season for the Christians of every land? Is it because of renewed friendships?

The intense joy that transcends everyday cares on Christmas Day is due mainly to the fact that we are commemorating the birth of Jesus, who gave himself and all that he had that men might know the secret of abundant living. Christmas for the Christian should mean a pledge of self-giving in the spirit of Jesus. Joy abounds when Christmas is viewed in that manner.

"I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Saviour, which is Christ the Lord."

HYMN: "Watchman, Tell Us of the Night"

PRAYER: For the joy that is rightfully ours this season, we thank thee, O Lord. May the true spirit of Christmas prevail in our hearts always. *Amen.*

December 31

THEME: *The Basis of Courage for the Future*

PRELUDE: "O God, Our Help in Ages Past"

CALL TO WORSHIP: Psalm 73: 26, 28

INVOCATION: O God, thou whose love endureth from generation to generation, we thank thee for the opportunities of a new year. May we be ever faithful to Christ our Lord. *Amen.*

HYMN: "Another Year Is Dawning"

ANNOUNCEMENTS

SCRIPTURE: Revelation 5: 8-14

MEDITATION: A group of eleven men held the tragedies of Calvary in their hearts, but Jesus' words—"God is not the God of the dead, but of the living"—changed their spirits.

Persecuted, hunted, tortured Christians did not lose hope in the catacombs. Theirs was a vision of "a new heaven and a new earth."

The new year faces again the broken and bewildered peoples of the earth; but we can carry on through the good news of Christ: God is the ruler yet.

HYMN: "Standing at the Portal"

PRAYER: May thy will be done, even through us, O God. *Amen.*

Growing in Service

Church School Workers' Conference for December

By KENNETH L. COBER

Worship

CALL TO WORSHIP: Psalm 8, read antiphonally by two persons.

HYMN: "O Jesus I Have Promised"

SCRIPTURE: 1 Corinthians 3: 9-17 (Moffatt)

MEDITATION BY THE LEADER: "The Compensation of Being a Teacher." Note that in the Scripture selection just read, human lives are pictured as God's building; we are to build upon the foundation of Christ and use only enduring materials; our workmanship will be tested; but there will be suitable compensation.

PRAYER: Invite all to take part, to express gratitude for the privilege of serving as fellow workers with God in the ministry of teaching.

HYMN: "Draw Thou My Soul, O Christ"

Growth a Moral Imperative

There is mature wisdom in the childish classic, *Alice in Wonderland.* The White Queen had Alice by the hand and the two were running rapidly for some moments when Alice, looking about, noticed with amazement that they had made absolutely no progress. "We are just where we started from," she called to the White Queen. "Of course," was the rejoinder, "in this country you have to run as fast as we've been running to stay where you were, and if you really wish to get somewhere, you have to run twice as fast." We cannot bury our talents and expect to redeem them later at par. We must constantly develop and improve with the help of our fellow partner, God.

Growth in Personal Religious Living

The end of the year is the usual time for taking inventory, so let us take stock of ourselves, and ask several pertinent questions.

How much time do we spend in Bible reading? What has been our record during the past year? How many hours per month? Do they represent an adequate proportion of our total time budget? The Bible is the source of our Christian faith and of our spiritual enrichment. Through the habit of regular Bible reading, profound Christian truths mold our character and shape our destiny.

How rich is our prayer life? Do we have an experience of vital companionship with God every day? Prayer is the heart of religious living. It is what we especially desire our pupils to experience. What shall it profit if we teach them all manner of facts and information, and neglect to help them find their way into the presence of God? And how can we help them unless we, too, practice the presence of God? We are not so busy that we cannot afford the time that prayer requires. In fact, we cannot afford to forego the spiritual refreshment, the defense against temptation, and the vital energy that derive from meditation and prayer.

Most of us do not have difficulty in finding some time each day for a devotional experience, either at the beginning of the day, or at its close. Family devotions are not a substitute for a personal "quiet time." In addition to worship in the family fellowship, each Christian needs the admonition of Jesus, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

Growth in Effectiveness

When we read a book, we give the author a chance to teach us from his larger knowledge and experience. When we connect the study of a book with a leadership training program, we increase its value. For we learn from the conference leader and the other participants; we also make a positive contribution as we take part in discussion and share our experience with the group. In this give-and-take of the conference procedure, everyone finds ways in which he can improve his effectiveness.

Ask the group to suggest ways by which they could grow through special training. They will probably mention the monthly workers' conference, leadership education classes held on Sunday evenings or week nights, denominational or community training schools, summer camps and assemblies, and correspondence courses. A church's program is inadequate unless provision is made for the specific training of every leader. What training opportunities does your church provide? Are they adequate, and are all teachers and officers enrolled? If not, what is the next step?

For suggestion of leadership courses, write to your state Director of Christian Education, in care of your state convention office.

Preparing for a New Need

Regardless of whether the war ends soon, at least a million men will be discharged from military service during the next twelve months. Many will find it difficult to adjust themselves to civilian life. Because of the abnormal conditions imposed by military demands, some of them will have developed peculiar personality traits. Even those who seem entirely normal will have to make social adjustments which will prove difficult for them, and no less so for those with whom they live. Many married men in the Army have never lived with their wives in a home of their own. Some have children whom they have hardly seen and whose early care and training have been entirely in the hands of their wives. Others have formed exaggerated ideas of the people and conditions "back home."

The returning servicemen offer a tremendous challenge to church school teachers, and a real opportunity to be of service.

First, they can help the folks at home to understand the problems of adjustment which servicemen will face, and the need for surrounding them with intelligent sympathy and love. In many cities, special seminars are being conducted to help us cope with this problem. Helpful articles will be appearing in our periodicals. Let us be alert to the possibility of preparing our community for the return of our service personnel.

Second, they can make a special effort to connect returning servicemen with the church program. The men who came back from the last war were practically a "lost generation" to the church. We cannot afford to have this happen again, for their own sakes, or the church's. If these men and women are to live in a satisfying and fruitful way, they will need the strength that comes from a vital faith and Christian fellowship. We must start a concerted effort to relate them to the church as soon as they return home—and some are returning each month. If we are to reach them, the time is now!

The Goal Is Just Ahead

By FRANK E. JOHNSTON

GOAL No. 9 of the Achievement Chart is seemingly the most difficult to attain. Of all the Sunday church schools which submitted Information Returns on their first year of participation in the Achievement Plan, only 54 per cent indicated that they had succeeded in reaching this goal.

Let's look at the wording of the goal. It reads: "The school shall hold or participate in at least one standard leadership training class or school, and at least 25 per cent of the school's teachers and officers shall have earned, through any recognized method, one or more standard leadership training credits during the year."

Because of the difficulty experienced by many in achieving this goal, it should be profitable to study the ways in which the schools earned the "A" pennant.

The Score Sheet

The figures for the twenty-one "Schools of Achievement" reveal some interesting facts. Eighteen of the twenty-one conducted their own class or school of leadership training. Workers from ten of the schools participated in community schools of leadership training. Three schools reported credits earned through Home Study. Eight schools reported credits earned by their workers through two mediums, namely, their own class in the local church and participation in a community school of leadership training.

The key to success is obvious in terms of these figures—hold your own class in the local church. Of course it is not always an easy thing to do, but it would seem apparent that it is the one way to be sure that at least a part of the staff of the church school workers will have the opportunity for "growing in service." For a fuller treatment of the opportunities for such growth be sure to read Kenneth Cober's helpful program suggestions for the December Workers' Conference on page 16.

The Method

A further study of the reports of the "Schools of Achievement" reveals that the Workers' Conference is the most common method of reaching the goal. Regular use of the program suggestions which appear monthly in BAPTIST LEADER may be made the means for the earning of standard leadership training credits. Or, courses of study may be selected from the leadership education curriculum. The monthly Workers' Conference may then be made to constitute the required class sessions.

The Twenty-first Winner
of the
"A" PENNANT
and the
EMBLEM OF ACHIEVEMENT
is the
IMMANUEL BAPTIST CHURCH
MILWAUKEE, WIS.

Other "recognized methods" for earning credits include:

1. A local church class or school held at some time suitable to the group.
2. Participation in a community leadership training school.
3. Work in summer assemblies and camps.
4. Home study.

Each of these methods has been used to good advantage by a great number of the schools participating in the Achievement Plan.

Real Achievement

Among the "A" schools some very outstanding work was done in the matter of training leaders. The Baptist churches in Eagle Grove, Iowa, and Gem, Kans., have an identical number of teachers and officers in their church schools—namely fourteen in each group. Twelve of the fourteen workers in each case earned standard leadership training credits during the year 1943-44. The Sunday church school of the New Albany, (Ind.) Baptist Church has a staff of thirty-two workers, twenty-two of whom have earned credits this past year. Most outstanding of all is the record of the Immanuel Baptist Church of Milwaukee, Wis., where every one of the twenty-three teachers and officers earned credits. But, that isn't all, for in this same church ten additional persons improved their capacity for leadership by successfully completing courses of study.

The need for a more adequately trained leadership is obvious to all. The means are at the disposal of those who will use them. Perhaps your church will wish to enlarge its leadership training program this year.

OFFICERS AND TEACHERS, NORTH SPRINGFIELD, VERMONT

CHILDREN'S DAY AT GEM, KANSAS

Harold M. Lambert

Christmas Music for CHILDREN

By W. LAWRENCE CURRY

WHEN WE THINK of Christmas music for children many ideas clamor for attention. What shall we emphasize in our Christmas music? The divisions of the church year (Advent, Christmas and Epiphany)? The old traditional carols versus the more recent ones? The various nationalities represented in the average candlelight service? Formal hymns as compared with the real carol? Any one of these approaches to Christmas may be made interesting to children and will heighten their appreciation of our musical heritage springing from the celebrations of this time of year. This time let us think of music suitable for primary children, for juniors, and for the junior choir. First of all, however, let us consider an advent hymn that with proper interpretation might be used with meaning by both primary and junior children.

Advent

This is the season of preparation for Christ's birth and the hymn which is universally associated with it is "O Come, O Come, Emmanuel," No. 30 in *Hymns for Junior Worship*. Primary as well as junior children may sing this. Some of the ideas in the text may be a little difficult for the younger children to grasp. In the new primary hymnal to be published this coming year[1] this hymn will appear with an excellent new primary text.

The teacher may use this hymn as an illustration of the plain song hymn. In doing this it might be well to explain that plain songs used no meter other than the natural rhythm of the text. The version that is found in the junior hymnal is a metricized one. Evidences of the original plain song are still to be seen, however, in the rather monotonous quarter-note beat which plods along with very little change until it reaches the glad promise of the refrain, "Rejoice! rejoice!"

Most plain songs used what is known as the natural minor scale. If you are not familiar with this scale, play all the white notes except F sharp on the piano from middle E to its octave above. This is the E natural minor scale, the key in which "O Come, O Come, Emmanuel" is written. You will notice that it has a more somber, solemn quality than the minor scales with which we moderns are familiar. Play the scale again. This time when you come to D play D sharp. This will sound more natural to your ear because it is the harmonic minor which we commonly use today. The D natural found in the two cadences on the word "Israel" in the first stanza and refrain reveal the use and sound of this natural minor. This is the way all minor modal music used to sound.

Many people are "allergic" to the minor. That is, they inevitably find the minor doleful or morbid. This is far from the manner in which the ancients were accustomed to use it. Many of the traditional carols and hymns were in the minor. They were anything but doleful. The minor has a depth of quality that the major never can approach. This particular hymn reveals the sparkling quality of a change of mood from the minor to the major. It begins with the solemn plea,

"O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear."

There is a gradual modulation in these lines to the major mode. The refrain breaks out with telling effect,

"Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!"

Be sure to teach the children to sing these lines with correct phrasing, "Emmanuel shall come to thee (one breath), O Israel!"

This hymn should be sung in unison and not too slowly. The "rejoices" may be done in two or three parts, if desired, or by having the girls take the first "rejoice" and the boys the second one. The final line should be done in unison. It is primarily a unison hymn.

Christmas for Primary Children

"Away in a Manger," No. 36 in *Primary Music and Worship* is universally popular. The simple devotion that radiates from its lines is something that every young child can and should feel. It makes an ideal musical setting for a children's celebration around the crèche.

The beautiful German carol tune "Joseph Dearest, Joseph Mine" set to "Every Christmas Night," No. 38 in *Primary Music and Worship* is one of the loveliest melodies for children to be found anywhere. This carol is especially appropriate for a candlelight service. I have seen it used with telling effect in the following ritual. One large candle on a central table is lighted by the teacher who in turn helps each child light a small candle from the large one. The large candle represents the Christmas star; the small ones its reflected light.

"Candles, send your shining far,
Like the blessed Christmas star."

With junior age children this little ritual may resolve into a procession with a leader carrying the large candle and each child his own in order. This would not be wise with younger children.

Christmas would not be Christmas without "Silent Night, Holy Night." In *Primary Music and Worship*, No. 40, it is written in the key of B flat. This is too low for most children and it should be transposed into the key of C.

[1] By the Westminster Press.

"Christmas Night," No. 41 in *Primary Music and Worship* is set to a lovely Polish carol tune. This is one of the simplest, most childlike melodies ever to spring from human imagination. If you have not used it, by all means do so. It may be sung as a unison carol all the way through or the unison may be relieved in measures nine through twelve by having alternate groups (boys and girls) sing every other measure. They join in unison for the final phrase in measure thirteen.

Christmas for Juniors

The older children can and should learn the classic hymns and carols that have made Christmas the beautiful festival that it is. Illustrations are "Christians, Awake!" No. 32; "O Come, All Ye Faithful," No. 33; "It Came Upon the Midnight Clear," No. 34; "O Little Town of Bethlehem," No. 36; "There's a Song in the Air," No. 40, all in *Hymns for Junior Worship.*

This age group readily can appreciate the distinction between the composed carol and the traditional carol. Illustrate this by the use of the traditional carol tune "Puer Nobis," No. 29. The melody here is in its original form as it appeared in the Swedish-Lutheran Hymnal of 1582 called *Piae Cantiones* (Pious Songs). It has appeared in several versions over the years but the original still remains the most intriguing. In the *Oxford Carol Book* it is set to a translation of a German text "Unto Us a Boy Is Born." This carol has more real rollick and swing to it than most of them.

"Who Is the Child So Young and Fair?" No. 42, is part of one of Martin Luther's most famous hymns, "From Heaven Above to Earth I Come." Luther loved the home and the little rituals that made home life so significant. The sacred festivals of the year were never allowed to pass without suitable celebration within the family circle. Thus he was accustomed to prepare each year a joyful entertainment for Christmas Eve. This hymn was written for just such an entertainment. It was a hymn of some twelve to fifteen stanzas. Three of them are used in this setting.

"The Shepherd's Carol," No. 44, is interesting as much for the music as the words. The tune associated with it is called "This Endris Night," from the ballad with which it was originally used. Like most of the ballads of the fifteenth century it has a lilt and charm that only the traditional carols seem to possess.

Although many of the Christmas ballads include the Wise Men in their narrative they are not primarily Epiphany carols as are "We Three Kings of Orient Are," No. 38, and its companion hymn "A King Might Miss the Guiding Star," No. 39. The first of these two carols has been worn somewhat threadbare by the monotonous, unvaried singing with which one usually hears it. Despite the fact that it borders on the obvious I would suggest that stanzas 1 and 5 be sung in unison by the whole group. Stanzas 2, 3 and 4 may be taken with good effect by single voices or small groups. The refrains should be sung by the entire group.

Junior Choir Repertory

The newest collection of anthems and responses for the junior choir is the *Anthems for the Junior Choir,* published this past summer by the Westminster Press, Philadelphia. This material is designed to serve the choir throughout the entire church year not only with formal anthems but also with numerous responses for many and varied occasions. The Christmas section in this will be found useful and different. Some of the numbers are, by now, classic repertory for juniors. Other numbers are quite new.

The following hymns may be sung with descants. There are several descant settings of these available from most of the publishing houses. Here are some that I have used:

"O Come, All Ye Faithful" with descant in *The Hymnal for Youth* (Westminster Press); also in *Songs of Praise* (Oxford Press).

"Silent Night, Holy Night," by Gruber, appears in easy anthem form for combined choirs with descant published by the Presser Company, Octavo edition 21,392. See also, for a more elaborate setting, *The Christmas Story,* by Goldsworthy, published by J. Fischer & Brother.

"The First Noel" has a descant in the *Hymnal for Youth.* See also *The New Church Hymnal* (Appleton Century Company).

Simple carol settings which have been found useful are: "I Saw Three Ships" (English); "This Endris Night" (English); "Shepherds, Shake Off Your Drowsy Sleep" (Besancon); "Joseph Dearest, Joseph Mine" (German); "Angels O'er the Fields" (French); "The Friendly Beasts" (English). These and many others may be found in the *Oxford Carol Book* (Oxford Press); *Christmas Carols from Many Countries* edited by Coleman and Jorgensen (G. Schirmer); and *Sixty Carols of All Nations, for All Occasions,* edited by Marzo (Willis Music Company).

If you are looking for a beautiful Christmas gift for some child who likes music, see the following illustrated books: *Sing for Christmas,* Wheeler, E. P. Dutton & Co., *Christmas Carols,* Walter, Macmillan Company, *A Round of Carols,* Noble, Oxford Press.

The following are easy anthem arrangements of carols: "O Saviour Sweet," Bach-Dickinson (Gray—unison S. C. 82; two-part S. C. 211); "Christmas Eve," Lefebre (Gray—unison or two-part C. M. R. 1295); "A Christmas Folk Song," Wheaton (Gray—unison

(*Please turn to page 30*)

Stern, from Monkmeyer

Christmas Games

By ALICE CROWELL HOFFMAN

Christmas Gifts. Players sit or stand in a circle. The one who is "It" gives each player the name of something which might be received as a Christmas gift. He makes it a point to give long words such as saxophone, jumping Jack, automobile, player piano, and velocipede. After all have been assigned gifts "It" turns and suddenly points to someone saying, "You! One, two, three!" The one pointed out must try to say the name of his gift three times before "It" finishes saying "three." If he can do this "It" points out another player; if caught he becomes "It."

Christmas Shopping. Players are divided into two groups of equal number. They take their places at opposite ends of a table. On each end of the table there is a pile of eight rather bulky-looking Christmas bundles. When the signal is given the leader on each side picks up his bundles, one by one, and runs to the opposite side of the room and back again to the table. He tries to do this without dropping any of his bundles. If he drops any bundles he must stop and pick them up before going on. When he gets back to his place he lays the bundles on the table and touches some other member of his group who must proceed in like manner. The side wins that first returns all the bundles.

Christmas Without Gifts. Several players who are not familiar with this trick stunt are asked to leave the room. They are recalled one by one and the person in charge of the stunts tells them to watch him very closely and to do exactly what he tells them to do. The leader then says, "Christmas without gifts" in an elaborate fashion using plenty of gestures. The one called in tries to imitate the leader in all points much to the fun of the onlookers who are in the secret. The leader is not satisfied. He then gives another demonstration saying as elaborately as possible, "Christmas without gifts." The one called in tries again and again. At last he finds out, or is told, that the way to say "Christmas without gifts" is just to say "Christmas." He then calls another player.

Christmas Is Here. All the players, except one who is "Christmas," sit around in a circle. "Christmas" stands in the center of the group and gives various commands suitable to the season. "Christmas" might say, "Send greeting cards to your friends," "Sing Christmas carols," "Hang your stocking by the chimney," or "Hang high the holly." While such commands are given the players sit still, but if "Christmas" adds "because Christmas is here," it is a signal for all to exchange places. While the exchange is being made "Christmas" tries to get a seat. The player left without a chair is "Christmas" for the next game.

The Tree Next Door

By Frances McKinnon Morton

It was a lovely Christmas tree
That blossomed out next door to me,
In starry lights of red and gold
To tell its story sweet and old,

How Christ was once a Child on earth,
And children keep his day of birth;
And then I think I loved it more
Because the child who lived next door

Was blind and could not hope to see
The beauty that was spread for me.
This glowing harvest that was light
Would never play upon her sight,

But through her mother's loving eyes
She caught the wonder and surprise
That made the tree, abloom with light,
Fit offering for her Christmas night.

How could she laugh with happy glee
Before her little shining tree?
Unless God sends some secret light
To every blind child Christmas night.

SAVING PAPER *for the* *Church School*

By MARY GRACE MARTIN

IF YOU ARE a teacher in the children's division of the church school you are eligible to join the paper conservation corps in the interest of church school economy and for your own practical purposes. This does not mean that you need to draw around an express wagon in which to collect old newspapers, but rather that you will encourage the co-workers in your department to join you in saving colored paper.

Progressive teachers long have recognized the educational value of activities. Children are encouraged to make posters, wall borders, valentines, Easter baskets, Christmas tree trimmings and gifts that require the use of colored paper. Some schools feel that they cannot afford to keep generous supplies of this paper on hand, and therefore deprive the children of much enjoyment in creative work related to Christian growth. If this happens to be true in your case, why not save the colored wrapping paper with which many articles that come to the home are wrapped? Many department and drug stores use colored wrapping paper, and florists often use generous quantities of green or purple tissue paper to protect flowers that are sold. In these days of paper shortage it is well for every teacher of children to keep a large bag or box in which colored wrappings may be saved for use in the church school.

Green paper is especially useful for posters and wall borders. From it leaves for jonquils, tulips and other flowers may be made. Or perhaps the green wrapper becomes a meadow, or trees on a summer poster. A large piece of green paper may provide a paper Christmas tree to be trimmed by many hands and with many colored stickers and stars. Green tissue from florists makes very satisfactory grass to use at the bottom of posters, windows, or wall borders from which spring gay-colored flowers. To make such grass use long strips of paper about two inches wide. Cut one side of the strip irregularly to give an uneven effect in the grass. Let the children cut the strips into narrow widths, like a fringe, leaving a base of about one-half inch at the bottom for the entire length of the paper strip. Thick grass can be made by pasting several of the fringed strips on top of another.

(*Please turn to page 30*)

When They Saw the Star

By EDITH KENT BATTLE

WHEN THEY SAW the star, they rejoiced with exceeding great joy."

"*When they saw the star.*" Weary, questioning, perhaps a little bewildered, wondering whether they really had found the place of the promise they had followed from the far East, they turned away from royal fear and greed, from cautious priests and scribes, and lifted their eyes to the quiet sky. Vision of wonder—they saw the star! the shining light that had guided them through darkness, over rough, unfamiliar trails, the glowing promise they had followed with steadfast faith, and "they rejoiced with exceeding great joy."

Have *you* looked up, away from the turmoil and confusion of today, as you come along the Christmas way, the way of the promised joy? Have *you* seen the star—the radiant herald of Immanuel, God with us—the star that has shone through the remembered years, the quickening symbol of the Christmas joy? Look up—lift up your heart and remember the way of the star! The starlight is shining into your heart . . . the starlight of faith and hope and wonder everlasting.

Do you remember that He who was called "Immanuel, God with us," said to those who had followed him along his way: "These things have I spoken unto you, that my joy may be in you, and that your joy may be full"? The stories of his coming were illuminated with starlight and the glory of the Lord shining round about his messengers; they were vibrant with songs of rejoicing and hope. Always Christmas must bring the joy of remembering, of strengthened confidence, and of growing wonder.

The days have been dark; we are still reaping the bitter harvest of world-wide war. But all of us together who follow the starlit way to Christmas this December, all of us who lift up our quickening hearts and remember the coming of the Christ as a little child, who see in him the everlasting promise and the everlasting fulfillment, can have overflowing joy—starlight and music and laughter in our hearts to share with one another; and with those who have not lifted their eyes; who stumble from weariness, or pain, or despair, or whose childish eyes have never known of stars.

This Christmas can be different from all of those that have gone before, richer in meaning for today, wider in vision for tomorrow, if we look, and remember, and rejoice, together. Look again at the old, old stories of the Christ child's coming. Do you see something new and thrilling in them—a new radiance out of humanity's longing, deeper music out of its wonder—as I have done, reading them just now? Do you find the joy of the Wise Men who brought gifts of sacrifice because they could believe in the unseen; the joy of simple folk who could receive the message of angels and share its wonder with all they met; the joy of a man and a woman entrusted with divine promise in the life of a child? Will you think of all this in the new light of this December's special need of joy, of thrilling hope, and of remembered faith "for the healing of the nations"?

Then find again the old pictures with their ageless appeal of beauty, simplicity, emotion, and remember that they came out of Italy, France, Holland, England, Germany. Does it waken you to new vision as you notice that each artist's picture reflects, in the Holy Family, in the shepherds, in the Magi bearing gifts, the character and background of his own people? Remember the angel's message: "Behold, I bring you good tidings of great joy, which shall be to all people." They must interpret the message "each in his own tongue."

How much they have contributed—those different nations—to our joyful customs of the Christmas time! Let us not forget those customs, this Christmas. The green tree with the star on its tip, the gleam of lights upon it, the gifts—however simple—beneath it; the wreaths of evergreen and holly; the nativity scene that children's hands arrange; the carol singing on Christmas Eve; today's children need them to bind the joy of Christmas to their hearts with the strong cords of memory and association. Some of the older ones have known bewildering sorrow since last Christmas; they must have again its remembered happiness.

While the radiant meaning of the "good tidings of great joy" is wakening your spirit and quickening your understanding in these early December days, you will be thinking of children—those in your home, in your class at the church, the children of another neighborhood, of other nations; for

"Love came down at Christmas,
Love all lovely, Love Divine—"[1]

and love is outreaching in its urgency to share. How can you plan that Christmas may be a day of happiness where happiness has been scanty? Perhaps some of the restless children whose fathers are away and whose mothers work, children just around the corner, could find the joy of Christmas through you, with the help of the boys and girls in your home or in your class. Your church can help you and the children you guide and teach to send joy to those in some other land, if you inquire and begin to plan now. There is poignant need this year for the radiance and hope of the Christmas starlight, the light of "Love all lovely, Love Divine," to shine in the hearts of the nations over the world.

Remember the quickening power of music. Song has had a great share in keeping the Christmas message clear and vibrant in the world's heart, for song lives in memory. I always find it deeply thrilling when the Christmas Eve carollers come beneath my window or upon my steps and lift their voices in the music of *remembered* words, without book or music sheet. Be sure to help the children to know the beautiful Christmas songs by heart, that they may become much more the personal expression of their feeling. I wish, too, that all our junior children might know by heart the story of shepherds and angels and the Christ child in the incomparable poetry of the King James Version of Luke's story. It would be a treasure of memory.

So then, as December begins, let us follow the way of the star—the way of hope, of steadfast confidence in the "good tidings of great joy, which shall be to all people," and in its fulfillment. We will keep the old beautiful ways of music, of beauty, of giving and sharing, of remembering. And with children around us, with starlight in our hearts, we shall "rejoice with exceeding great joy"—all of us together.

(*Please turn to page 24*)

[1] "Love Came Down at Christmas," by Christina G. Rosetti.

H. Armstrong Roberts

The "Tempest"

In the Nursery Class

By BESS V. NESTER

"WHAT IN THE WORLD are we going to do about Ruth Ann?" This question was asked in an almost desperate tone one afternoon in the nursery teachers' meeting. Everyone sighed. The superintendent had been giving the problem some serious thought. "I have wondered," she said, "if it could be solved in class or if it is more of a home problem, and we should ask that Ruth Ann not be brought to the church until she is taught more self-control."

"It is strange that whenever we are faced with a child problem we soon discover that we have a parent problem also," remarked a teacher. "I believe the problem would be simplified for us if Ruth Ann's mother would stay away and leave her entirely in our care."

Ruth Ann had been a problem ever since she started to Nursery Class. The first Sunday her mother had stayed with her and she seemed to be all right. But after that at some time during each morning she would have a good old-fashioned temper tantrum. She could become upset at almost anything, and throwing herself upon the floor, would kick and scream until the whole department was in an uproar. The teachers had little chance to do anything about it for she could be heard in the parents' classroom and her mother would appear immediately to take things into her own hands. There was a sigh of relief the first Sunday when she took Ruth Ann from the room. But she only took her into the hall, where she shook and spanked her into sobbing submission. When Ruth Ann was brought back into the room she was put into a chair and with a final shake, told to "be a good girl" until her mother came for her. As soon as she had gone the little girl broke into uncontrollable sobs which lasted the rest of the morning. No one could quiet her. It looked as if it were indeed a mother problem and out of pity for the child the teachers were eager to try to help. Instead of asking that she not be brought for awhile, they asked for a volunteer to take Ruth Ann as a special responsibility. They planned together how the situation best could be handled, both for the unhappy child and for the rest of the group.

Temper tantrums are not always expressions of anger but may be the assuming of anger in order to get one's own way. Neither are they exclusive to the behavior of young children, for adults, all too often, have temper tantrums. These persons have used the same methods of gaining their own way since childhood, when they learned that by kicking and screaming they could get what they wanted. Giving in to such actions is most unfair to the child who will grow up to be a social misfit, shunned and disliked by his contemporaries. Temper is a quality we would not have left out of one's character, but at the same time, anger must go hand in hand with self-control, which like other habits of character, must be nurtured from an early age. It is much more difficult to cure temper tantrums than to prevent them. Parents may see the first signs of the loss of self-control and the mastery of rage for we all know the symptoms—flashing eyes, red face, clenched fists or kicking feet. Quickly Mother! Do your best to divert the small tempest! Be consistent. Be patient. Be firm. And by all means, do not show a trace of temper yourself. Be calm. And that is the most difficult thing about child training. How easy it is to fly into a rage oneself and relieve one's own feelings with cross words, loud words, slaps and spankings!

These were undoubtedly the methods used by Ruth Ann's mother. She had been unable to control her own emotions and had matched her little daughter's outbursts of temper with her own. Or she had given in to her whims in order to secure her own peace of mind. She had left Ruth Ann in the Nursery Class so that she might enjoy the fellowship of her own group, and had insisted upon her staying, regardless of the effect upon the other children.

The Sunday after the workers' conference, the teacher who had accepted the responsibility of the tempestuous child met Ruth Ann and her mother at the door. She stepped into the hall with the mother as she was about to leave and tactfully suggested that she leave Ruth Ann to their care even though she heard her cry. She explained that the teachers were anxious to make her happy in her relationship with the other children and that sometimes a child would react more favorably without the presence of any of the family. "Just let us try it for three Sundays," she entreated, "and if we find we cannot manage without you we will send for you." The mother agreed, reluctantly. She said she did not want to give them all the trouble she was sure they would have, and added, "Spank her if she doesn't mind!"

All went well until Ruth Ann started to take a doll from the bed where Johnnie had laid it and she was told quietly but firmly that it was Johnnie's doll and that she might have the one in the corner. Whereupon she threw herself upon the floor and began her usual display of temper. The teachers immediately gathered the other children together and took them out of doors for the rest of the session. Ruth Ann's special teacher-friend left her little charge to her tantrum, and quietly busied herself in a corner of the room with some pictures and books. Ruth Ann was surprised when nothing happened to her and after a few moments she looked around and found that she was all alone. She remained perfectly quiet for some time and then saw the teacher at the table. At last she timidly approached and asked where the others were. "They are playing out of doors," was the answer. "Why?" came another question. "Because it is nice out there and they are not happy where someone

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Christmas with Beginners

By ESTHER FREIVOGEL

The Meaning of Christmas

Making plans for the month of December means making plans for the observance of Christmas. What is Christmas? It is different things to different persons. To many businessmen and women it is a time for making large sales. To many young people it is the time for a round of parties. To mothers it is often a time for thorough house cleaning, cooky baking, and frantic Christmas shopping. To most little children it is the time when Santa Claus comes.

Are these the things that we want Christmas to mean to adults and children of our churches? To mature Christians it should be a day that commemorates the birth of the Saviour. To our little children, who are still too young to feel the need of a Saviour, it should be the joyous observance of the birthday of Jesus, God's Son, "who went about doing good."

Preparing for Christmas

A Christian observance of Christmas does not preclude home decorating, cooky baking, gift-giving, social times, or the playing of Santa Claus. It does, however, put first things first. The birth of Jesus, the Son of God, is central; the things we do are merely our expressions of joy at these "glad tidings."

Even in the Kindergarten Department first things must be put first. This means that we must help our children to experience Christmas as the birthday of Jesus, God's Son, "who went about doing good." Gifts will be planned for loved ones. Why? Because it is Jesus' birthday. The room will be attractively decorated. Why? Because it is Jesus' birthday. We may even play Santa Claus. Why? Because it is Jesus' birthday.

Children like birthdays. But a birthday means little to a beginner if he is unacquainted with the person whose birthday is being celebrated. Christmas as Jesus' birthday will mean a great deal to him if he is acquainted with Jesus who loved and helped people and is the loving Friend of little children. Preparation for Christmas, then, should include a recall of stories and songs about Jesus, the loving Friend and Helper. The fall of 1944 provides an excellent opportunity for doing this because there are fourteen Sundays but only thirteen session plans in the teacher's text. Between Units II and III a session may be inserted that seeks to deepen the child's appreciation of Jesus through a recall of the kind and loving things he did. Pictures from the Beginner and Nursery Picture Sets will be an excellent aid to recall. Familiar songs about Jesus, the Friend and Helper, should be sung. (Conversation with the teacher of the Nursery Class may be necessary to learn what stories and songs the new children in your department know.) The children may play they are children of long ago who went to see Jesus. Let them walk around the room, play they are picking flowers, and then gather around the picture that tells the story. If the spirit of the group is right, there may be a short prayer of thanks for Jesus who helped people because he loved them. Extra copies of leaflets telling about Jesus may be spread out on the tables. From these each child may choose the one he wants to take home. To this should be fastened a letter to parents which points out the importance of deepening the child's appreciation of Jesus in order that he may truly and joyously celebrate Christmas as Jesus' birthday. Parents can help the child to recall stories about Jesus during the weeks preceding Christmas. They may find the new book by Mary Alice Jones, *Tell Me About Jesus*, of real help in deepening the child's appreciation.

There are other preparations to be made for Christmas: gifts planned and prepared, the room decorated, and songs learned. Your text gives excellent suggestions for all of these. Care must be taken not to attempt more than can be done in an unhurried, joyous spirit. An overcrowded program makes children tense and irritable and defeats the very purposes we are trying to achieve. Because there is an additional Sunday this fall, Christmas activities can be carried out without a feeling of hurry by transferring part of the first plan of Unit III to the extra session described above.

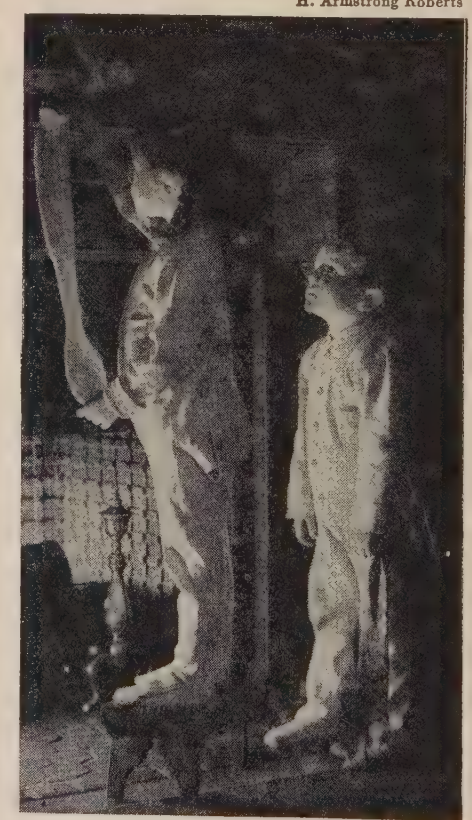
"A wonderful day is coming soon," you may say. "Do you know what day it is?" Familiar Christmas music may be played as a suggestion. "Christmas makes me think of Jesus. Do you know why?" The manner in which you answer this question should indicate the wonder of the good news. "Because *Christmas is Jesus' birthday.*" Then they may discuss plans to make their room beautiful for Jesus' birthday or to bring joy to others with Christmas presents.

The Sunday Before Christmas

This year the Sunday before Christmas is the day before Christmas. Some Beginner Departments have the children's parents join them at this Sunday morning session. This year, because of the extra session, it is possible to have this time of sharing without last-minute hurry. The room should be ready with Christmas decorations, a worship center that will help children and parents to think of Jesus' birthday, books and pictures telling of Jesus, a nativity scene set up by the children, a special place for parents to sit, and surprise gifts hidden in a place that the children themselves have chosen. The session should be informal, one that is in keeping with the nature of four- and five-year-old children. They will want to take their parents around the room to show them various things of interest. Together they

(*Please turn to page 30*)

H. Armstrong Roberts



Primary Worship Suggestions

Sharing Christmas Joys

By MARGARET S. WARD

THIS MONTH again brings Christmas, that happy holiday so beloved by every primary child. Probably no other day in the year fills them with greater joy. For some of our children, however, this may be little more than a time for selfish joy. For other unfortunate children all over the world it can be a time of gladness only if more fortunate people unselfishly share their joy. Primary children need to learn that Christmas joys are increased when they are shared.

Through our worship this month we will try to help the children to find Christmas joy as they recognize the needs of others and have a share in meeting those needs.

Through the use of Christmas greens, red candles, pictures from the picture set, a crèche, and decorations made by the children, all may share in helping to make the room beautiful and worshipful. The third-grade children may be asked to arrange the worship center. They may choose a different picture each Sunday in the month, perhaps from the "art gallery" arranged by the second-grade children. Or, they may prefer to use for the entire month a crèche or one large picture, such as Raphael's *Madonna of the Chair* or *Sistine Madonna* or Lerolle's *Arrival of the Shepherds.* Christmas green and lighted candles may form a background for the pictures or crèche.

Christmas songs and music may be found in the lesson leaflets, in *Primary Music and Worship,*[1] *Worship and Conduct Songs,*[2] or other hymnals.

1. God's Loving Care for the Unfortunate

Today we shall try to help the children to realize that Jesus came to teach that God loves and cares for everyone, even those less fortunate than themselves.

JOYOUS CHRISTMAS MUSIC: "Hark! the Herald Angels Sing." "As we listen to this beautiful music, let us think of the happy day which is coming soon."

CONVERSATION: "Why do we have Christmas every year? What happened on the first Christmas Day? Why is Christmas always a happy time for us?"

SONG: "Why Do Bells for Christmas Ring?"[1,2]

CONVERSATION AND PICTURE STUDY: "Do you know any children who perhaps are not looking forward to Christmas as a happy time?" Show pictures of some children of the world who need homes, food, warm clothing, toys to make them glad at this Christmas time.

SCRIPTURE: "Christmas is Jesus' birthday. Jesus taught that God loves and cares for everyone." Read 1 Peter 5: 7. "Do you think God wants any people to be cold or hungry or unhappy this Christmas? Could we keep the birthday of Jesus best by helping to make someone else happy instead of thinking only of the gifts we shall receive? In our classes today let us try to discover some ways by which we can help people to have a happy Christmas."

PRAYER: The leader may offer a prayer of thanks for the happy day that is coming soon and for a chance to share Christmas joys.

SONG: "Be Glad"[2]

OFFERING SERVICE

2. How We Can Help by Sharing

In today's session the children will have an opportunity to discover ways they can help to share Christmas joy.

JOYOUS CHRISTMAS MUSIC: "O Come, All Ye Faithful." "Christmas is a time when we all like to sing. Christmas music is joyous music. Let us sing some of our favorite Christmas carols."

CHRISTMAS CAROLS: Let the children suggest songs they like best, such as "Away in a Manger,"[1,2] "Bethlehem Lullaby,"[2] "Silent Night,"[1,2] "O Little Town of Bethlehem."[1] Let them tell why they enjoy each song. Perhaps it makes them think of a picture in the worship center or in the "art gallery" that has been arranged by the second-grade children. A child may find and hold a picture while the others sing a song. Plan to help the children to learn one new Christmas song this year. The second-grade children may be ready to sing a new carol to the others, or to suggest a song they all may learn.

STORY: A third-grade child may tell the story of "The House of Loving Friends," Teacher's book, Course III, Part 1, page 132, or the following story may be used.

JOAN'S HAPPIEST CHRISTMAS

Joan was not very happy. She had been going with her father and mother to spend Christmas with Grandfather and Grandmother in the country.

Then at the last minute Daddy's cold was so bad that Doctor Foster said he must not think of going away.

"Never mind, dear," said Mother, "we will try to make a happy Christmas here at home."

There was no tree—it was too late to order one—but Joan and Mother hung up their stockings and early Christmas morning stole down and opened them by the fireplace. Such nice things in them, too—even the real fountain pen for which Joan had been longing.

Christmas dinner was fun, too. Then there were Christmas stories and games in the afternoon. There was the new doll, there were letters to write with the new pen; oh, there was a lot to do after all.

The short winter day was drawing to a close when the telephone rang.

"That was Captain Reynolds from the Salvation Army," said Mother. "There is a new baby in one of their families and they have hardly any clothes for it. He wanted to know if I could help. Come, Joan, we will go up in the attic and see what we can find."

Mother went straight to the little trunk in the farthest corner. Joan knew what was in it: little shirts, tiny white socks, pink and blue blankets, fine white dresses and slips, warm flannel nighties —lovely little baby clothes, and Joan had worn them all.

"Oh, Mother, you're going to take them to the little new baby who has no clothes, aren't you? Mother, may I go with you? May I see the little new baby?"

A little later Joan and her mother walked down the snowy streets carrying the precious bundle between them. It was a little house, a poor little house, before which they finally stopped. The young man who came to the door was tired-looking, as if he had been long without sleep.

When Joan's mother told him her errand his eyes brightened. He opened the door to a neat room where a sweet-faced young woman was lying in bed.

"Mary, here are friends to see you and the baby," said the young man. In a little while they were all acquainted and the baby boy, wearing Joan's own little dress and socks and wrapped in Joan's own blue blanket, was sleeping cozily in an old clothesbasket beside his mother's bed.

The Christmas stars were shining when Joan and her mother walked back over the quiet streets. The houses were gaily lighted with Christmas trees and

the windows were bright with candles.

Joan held her mother's hand tightly and then, as she looked up into the starlit sky, she said softly, "It's just like that other night, Mother, in Bethlehem, so long ago, when the shepherds saw the light and the angels sang. It's just like the night when the Wise Men followed the star and carried gifts to the baby Jesus. Oh, Mother, this is the happiest Christmas Day we have ever had."—Adapted from a story by Mildred M. Spiller, in *Story World.*

CONVERSATION: "Joan found the way to a happy Christmas by sharing. How can we help to make this Christmas happy for someone?" The children may tell about plans discussed in class groups, some of which they may wish to ask other class groups to join: trimming a tree for a family or group of children, bringing toys to fill a large stocking for a children's home, bringing food for dinner baskets, bringing warm clothing for a family, bringing a special money offering for missions, making a book of Christmas stories and pictures for shut-in children, buying a gift for a new baby in a needy family. "As we make our plans we want to remember this is how Jesus would have us keep his birthday."

BIBLE STORY: "Today I am going to read the beautiful story of Jesus' birthday from the Bible." Luke 2: 1-7.

SILENT PRAYER: The pianist may play softly "Silent Night" as the leader suggests thoughts for the children's prayer.

OFFERING SERVICE

3. Gifts for Jesus

Today the children will think of their plans for sharing Christmas joys as a way to make gifts for Jesus.

JOYOUS CHRISTMAS MUSIC: "Pastorale," from Handel's *Messiah.* "This joyous music of Christmas helps us to think of God and want to sing his praises."

CAROL: "O Little Town of Bethlehem"[1]

BIBLE PICTURE STORY: The picture in the worship center may be Lerolle's *Arrival of the Shepherds.* "In the Bible we have the beautiful story of the first happy Christmas song the angels sang and of the happy shepherds who visited the baby Jesus." Read Luke 2: 8-20.

SONG: "Long Ago on Bethlehem's Hills"[2]

PREPARATION FOR PRAYER: "Why did the baby Jesus." Read Luke 2: 8-20. Jesus? What did they do when they found him? Perhaps they gave him a baby lamb. The shepherds wanted to share their joy by giving the best gift they had. We are planning to share Christmas joys, too. This is the best way we can make gifts for Jesus."

PRAYER: Dear God, our loving Father, we thank you for this happy Christmas time. We want to make gifts for Jesus, too. Help us to be glad to share our joy with others. Amen.

RESPONSE: "Baby Jesus, Fast Asleep"[1] or "Christmas Night"[1]

OFFERING SERVICE

4. We Dedicate Our Gifts to Him

Today we shall provide an opportunity for the children to present and dedicate the gifts they have brought for the happiness of others.

JOYOUS CHRISTMAS MUSIC: "Joy to the World!"

CALL TO WORSHIP: "O Come and Let Us Worship"[1,2]

CAROL: Chosen by the children

BIBLE STORY: In the Bible there is a story about the first gifts which were brought to Jesus. Read Matthew 2: 1-11.

PICTURE STUDY: The children may study a picture of the Wise Men, such as Hofmann's *The Visit of the Wise Men.* Recall the long journey these men made because they wanted to see Jesus and to share their joy by giving him gifts.

SONG: "Baby Jesus, Fast Asleep"[1]

PRESENTATION OF GIFTS: The children may bring their gifts to the front and place them near the worship center, perhaps on a small table near by.

PRAYER OF DEDICATION: O God, our Father, we are very happy on this day before Christmas. We have brought these gifts to share our joy with others less fortunate than we are. Help us to remember to please Jesus when we celebrate his birthday in our homes tomorrow. Amen.

SONG: "The Sleep of the Baby Jesus," a lullaby sung by the first-grade children.

Three Lions

5. We Thank God for His Son

It will be our purpose today to help the children to share their happy Christmas experiences and to feel new appreciation for the gift of God's Son.

QUIET CHRISTMAS MUSIC: "Silent Night." "Christmas Day is over, but we shall always love to hear the beautiful Christmas music. As we listen to this favorite carol, let us think of some of the things that have made us happy this week."

CAROL: "Silent Night"[1,2]

CONVERSATION: Let the children share and relive their happy Christmas experiences. The third-grade children may wish to tell about their worship at home on Christmas Eve or Christmas morning. The leader may guide the conversation to include a recall of plans for sharing joy with needy people. There may be a report about the delivery of their gifts.

SCRIPTURE: "We have received many lovely gifts this Christmas. We want to remember all who gave and worked to make us happy. We, too, have given gifts. We hope they brought joy to others. In the Bible we read about the very best gift that was given to us at the first Christmas." Read John 3: 16 and 1 John 4: 10. The children have learned these verses and may repeat them together.

PRAYER thanking God for the gift of his Son

RECALLING THE CHRISTMAS STORY: This may be a time when the different class groups may share the songs, stories, poems, Bible passages and pictures they have enjoyed most. Favorite pictures may be posed or stories dramatized using simple costumes and properties. The first-grade children may wish to sing again their lullaby as they hold the dolls they have dressed in swaddling clothes. The third-grade children may have planned a play to share.

OFFERING SERVICE

When They Saw the Star

(*Concluded from page 20*)

Still shines the Star
  For all uplifted eyes;
Still waits the Child
  For homage from the wise;
Still, loving hearts
  Bring gifts of sacrifice.

Not gold, nor myrrh,
  Nor frankincense, indeed,
But joyous faith
  Can meet deep human need.
The Star still shines
  For you—where does it lead?

—E. K. B.

Junior Worship Suggestions

We Thank God for Christmas

By DORIS CLORE DEMAREE

HAPPY is the child who has a truly Christian Christmas. More than at any other time a feeling of happiness should pervade the entire worship experience. Fortunate are we that we have five Sundays in which to lift this happiness to the level of worship. Singing Christmas carols always is a large part of any Christmas celebration. You will want to make much of it this year. Because this quarter is unusual in that there are fourteen Sundays instead of the usual thirteen, those teachers using lesson material that provides for only thirteen sessions may be glad to give extra time on one Sunday for learning several new carols. Some are suggested in the lesson materials. Others may be found in such books as *Christmas Carols,* by Whitman Publishing Company, *Sing for Christmas,* by Opal Wheeler (carols, stories of how they came to be written and lovely pictures), *Yuletide in Many Lands,* and *Christmas* (both annuals published by the Augsburg Press), and *The Margaret Tarrant Christmas Book.*

Good Christmas pictures are included in the Junior Resource Materials for the fall quarter of each year. Others may be found in the annuals mentioned above. Let the juniors choose the one they will use in their worship center. Unless they have one particular favorite they may choose a different one for each Sunday. If preferred, they may arrange a crèche on the worship table before a small screen covered with deep-blue paper to which silver stars have been fastened.

1. For That First Christmas

CALL TO WORSHIP:

O come and let us worship,
The Babe of Bethlehem!

HYMN: "O Come, All Ye Faithful"[1]

LEADER: For many long years Israel had been expecting a Saviour, a King, the Christ.

FROM THE BIBLE: Isaiah 9: 6. (Read or repeated from memory by the first-year class)

LEADER: Tell in story form the facts given in Luke 2: 1-7

HYMN: "O Little Town of Bethlehem" or "Away in a Manger"[2]

FROM THE BIBLE: Luke 2: 8-12. (By a junior who reads well. The same junior later may read the other passages or different juniors may be chosen.)

HYMN: "While Shepherds Watched Their Flocks by Night"[2] (stanzas 1 to 4) or "The First Noel" (stanzas 1 and 2)

FROM THE BIBLE: Luke 2: 13-14

HYMN: "Joy to the World"[2] or "It Came Upon the Midnight Clear"

FROM THE BIBLE: Luke 2: 15-16

HYMN: "Silent Night" (stanzas 1, 2 and 3)

FROM THE BIBLE: Matthew 2: 1-2, 10-11

HYMN: "We Three Kings of Orient Are"

CALL TO OFFERING: "As with Gladness Men of Old."[2] (Read by a junior)

OFFERING

PRAYER: Our Father, the Father of Jesus, we thank thee for that first Christmas Day. We thank thee for Jesus who was born then. We are glad that Jesus whom we love so much was once a baby like other babies. As we remember him at Christmas time, help us to be more nearly the kind of persons Jesus would like us to be, kind and loving as he was. Help us to find ways of sharing with many people. Bless our offering as we bring it to show our love for Jesus. Amen.

2. For Christmas Day

CALL TO WORSHIP AND HYMN: As first Sunday

FROM THE BIBLE: Luke 2: 8-14. (Read or repeated from memory by the entire group)

HYMN: "Silent Night"

CONVERSATION about what Christmas means for us today. Talk about the various things we do that tell others it is Christmas (Christmas decorations in windows, tree, crèche). What other customs do they follow in their homes? (Giving gifts, singing carols, Christmas worship service, reading and telling Christmas stories.) Make this a joyful sharing of happy Christmas celebration customs of each. Help them to see that perhaps they have not always done every one of the things they have told about. Just as they have added new customs in the past so they can continue to do so. Of the things suggested, have they gained any ideas for new customs? Which do they think would make the best kind of celebrations for Jesus' birthday?

CAROL SINGING: Suggest that carol singing is one of the happiest of Christmas customs. Sing old favorites. If there is time they may learn a new one. If it is well introduced and interpreted, learning a new carol will be a pleasant worshipful experience. One that a class has been working on may be chosen. Consult the teachers beforehand about this possibility.

OFFERING SERVICE: (As first Sunday)

PRAYER of thanksgiving for the happy Christmas times we have in our homes, churches and schools, and for this gift of money given with hearts full of love for Jesus and his friends everywhere.

3. For Those Who Share

CALL TO WORSHIP AND HYMN

FROM THE BIBLE: Luke 2: 8-14

Hugh Stern

[1] Unless noted otherwise the hymns are from *Hymns for Junior Worship.*

[2] From the hymnal *Christian Worship.*

CONVERSATION about those who share. "Did you ever wonder what Christmas would be like if we left out everything about Christmas that had to do with others? What part of Christmas would there be left? What nice things would we do?" Help the juniors to see that they are dependent upon others for every part of Christmas, for our knowledge of Jesus whose birthday we celebrate, for all those who had a part in the preparation of the decorations, gifts, for those who painted the lovely Christmas pictures, for all who wrote the Christmas stories, poems and hymns we enjoy, for those who composed the Christmas music. Help them to realize that these people who in so many ways have *made* our Christmas for us are not from only one race, or one nationality, or one church group.

As they talk about the contributions of others in the field of pictures several large ones may be shown and enjoyed. As carols are mentioned several favorites may be sung. Keep this part of the service very informal.

PRAYER LITANY: (The things the juniors mentioned in their conversation may be drawn together into a litany lead by the adult leader or the litany below may be used.)

We thank you, God, for all who helped us to have the lovely carols, poems, pictures and stories. For all who wrote the music and the words, for others who helped to make the paper on which they were printed, for those who made the type and worked in the print shops, for those who drew and painted the pictures and all who helped to make the lovely colors,

We thank you, God, our Father!

We thank you, God, for all who helped to give us our interesting Christmas customs. For those who first hung up stockings, and had Christmas trees, and candles, for those who first thought of having a crèche and for all who made the figures, for the first carolers,

We thank you, God, our Father!

We thank you, God, for Jesus, whose birthday we celebrate. For his loving-kindness, his friendly deeds, his interesting stories and for all that he taught us about you, God,

We thank you, God, our Father!

CALL TO OFFERING AND OFFERING: (As first Sunday)

PRAYER of thanksgiving for this gift of money from those whose hearts are full of love for Jesus and others.

4. We Have a Part

CALL TO WORSHIP AND HYMN

FROM THE BIBLE: Luke 2: 8-14 (as before)

HYMN: (Choose a favorite)

LEADER: Many others have helped to make our Christmas enjoyable for us. A few are our nearest and dearest friends and relatives. Most of them we do not know by name. We are glad for these but Christmas does not depend entirely upon these people. We have a part. What can we do?

CONVERSATION about the responsibility that we have in making Christmas enjoyable for others.

We may sing carols to the family and others.

We may make a crèche if the family does not have one.

We may make gifts for others.

We may plan good deeds to do for others.

We may tell Christmas stories to younger children.

We may help to plan a family Christmas worship service.

STORY:

WHEN THE TWINS HAD A PART IN CHRISTMAS

Dan and Delia, the Baker twins, were excited. In fact, they were so excited that they couldn't sit still. You see, Christmas was just a week away and they wanted so many things, and hoped they would get them. Dan wanted a new sled and a pair of skis. Delia wanted some new skis and a red ski suit. They had told everybody what they wanted, that is almost everybody. They had told Daddy and Mother, and Grandfather and Grandmother. They had told all the uncles and aunts. So they were almost sure that someone would give them these cherished gifts. Is it any wonder that they were excited? Seven more days!

Mother was busy in the kitchen. "What do you want for Christmas?" asked Delia, hoping Mother would say, "And what do *you* want?"

"Oh, I don't want anything," Mother answered. "I must hurry with these cookies I am baking to send to Great-aunt Carrie. If I get them packed and in the mail tonight she will get them the day before Christmas. She doesn't have many things to make her happy now that she is entirely blind."

Mother wouldn't talk about what the twins wanted for Christmas so they didn't stay in the kitchen long. Upstairs to Grandmother's room they wandered next. "Grandmother, what do you want for Christmas?" they asked, hoping that she would say, "What do *you* want?"

"Oh, I don't want anything," she answered. "I am too busy trying to finish these dolls for the Campbells down the street. Their father is away in the army and their mother has been ill, so I am afraid they won't have much Christmas if we don't think of them."

Grandmother wasn't much help so the twins wandered out of the house and over to Aunt Maud's. "What do you want for Christmas, Aunt Maud?" Dan asked, but Aunt Maud was so busy she didn't even hear the question.

"Here, give me a hand," she called. "Pack these packages carefully in that big box over there. Don't let them fall because they are the dolls for the Children's Hospital. Dan, you can tie this box for me. Be sure the strings are drawn tightly. These are the packages for the Old Ladies' Home across the river. Not much Christmas fun for them this year. It is going to be too slippery for them even to get to the church for the Christmas service."

By the time the packages were all tied up a truck was at the door. "Help me get them loaded," called Aunt Maud again. "Nothing but work around here," grumbled Dan and Delia to themselves but help they did. Before they knew what had happened they were piled into the truck, too, with Aunt Maud and the truck driver. "We'll need some help at the hospital," said Aunt Maud.

The twins were rather amazed at the children at the hospital, there were so many of them lying there flat upon their backs. No skiing or sled-riding for them. "Will they be here at Christmas, Aunt Maud?" they questioned. "Yes, and long afterward," was the answer.

It was the same at the Old Ladies' Home. There were dozens of old ladies there, many could walk only with canes or crutches, none of them could get around very well, a few were bedfast. "Haven't they any families?" asked Delia.

"Most of them have no families and those few who do have have so little money that they couldn't possibly go home for Christmas," was the answer.

The twins were quiet all the way home. When they left the truck they hung behind Aunt Maud and whispered together so that she couldn't hear. At last they followed her inside. "Aunt Maud," began Dan, "do you think that the children at the hospital would like it if we got the other juniors to help us practice some Christmas carols to sing at the hospital Christmas Eve?"

"And," Delia could wait no longer, "and would the old ladies like some lapel pins with little pine cones and red ribbon like you have on? Dan can get the pine cones and I could make the pins. Do you think they would?"

The rest of the week sped by on wings. Not once did the twins even think about what *they* wanted for Christ-

mas. Their thoughts were on their plans for making others happy. After once getting started there was no stopping. Each day something new was thought of and more work started. All the juniors around were helping. What fun!

As they sat around the fire on Christmas night Delia sighed, "Oh, this has been the happiest Christmas I've ever had. How I wish Christmas could last forever. Mother, do you suppose we could plan to sing at the Children's Hospital on Valentine's Day?"

"And make valentines for them?" questioned Dan.

"Yes, I think that is a fine idea," answered Mother. "That will be like having Christmas in February."

"It would be fun to plan that kind of Christmas for the year round," chimed in both the twins at once.

"Perhaps we can," said Mother.

HYMN: (Sing a favorite)

OFFERING AND PRAYER: (As before)

5. We Thank God for Christmas

CALL TO WORSHIP AND HYMN: (As first Sunday)

FROM THE BIBLE: Luke 2: 8-14 (As before)

CONVERSATION about things they enjoyed most about Christmas week.

SING favorite Christmas carols

LOOK at favorite pictures

PRAYER LITANY: Use the one used on the third Sunday and add the following:

We thank you, God, that we could have a part in making a happy Christmas for others. For all the things we did,

We thank you, God, our Father!

For Christmas and all that makes it Christmas,

We thank you, God, our Father!

OFFERING SERVICE

CLOSING PRAYER

■

FOR THE JUNIOR CHOIR

Anthems for the Junior Choir. Westminster Press. 1944. Price, 75 cents; five or more ordered at one time, 60 cents each.

The material in this book is well adapted to juniors' voices and will make a real contribution to the church service. Junior choir leaders will welcome its appearance.

There are in this collection eight selections for general use, five Advent and Christmas numbers and five that are appropriate for Lent, Palm Sunday and Easter, as well as responses and calls to worship with musical settings. Most of the selections are arranged for two-part singing and the book includes both old and new music.

My Attitude Was Wrong Until—

By LEONARD BUTTS

A LONG TIME AGO I tried to teach a class of intermediate boys. After about a year, I discovered a much desired reason for giving up that class. I had concluded that teaching was one of the many things for which I was not fitted.

Thereafter, whenever some zealous Sunday school leader invited me to take a class, I offered the usual excuses. It was not that I was indifferent to the importance of teaching nor that I was unwilling to serve. To me, teaching was an arduous task; something to be dreaded from Sunday to Sunday. That type of service was not for me! The very thought of it disturbed my peace of mind.

There came a time when my excuses and evasions did not save me. The Sunday school superintendent was most persistent. He was unwilling to take no for an answer. The net result was my consent to teach a class of junior boys on a few weeks' trial basis.

Reluctantly I followed the superintendent and his co-worker, the superintendent of the Junior Department, down the hall. They wanted me to see the well-equipped Junior Department, and to furnish me with the necessary literature.

Even one in my unfavorable frame of mind scarcely could suppress a feeling of enthusiasm upon viewing that modern and well-arranged Sunday school room. What a delight it would have been for a zealous Sunday school worker! And the attractive and carefully planned teaching materials won my respect at once.

Hugh Stern

But on my way home that night, regret soon replaced what little enthusiasm I had felt about my new assignment. Thoughts such as these coursed through my mind: Why had I been so easy? I should have refused to take that class. Maybe, even now, I can find a way out. No, I must give it a trial. After all, a trial of only a few weeks would not last forever.

Such was my spirit when I arrived home. Frankly, I was as unhappy as a cat tangled up in yards of twine.

You may smile, after reading this confession, especially if you are a successful Sunday school teacher. But if you are one whose attitude toward teaching has been unfavorable, you will understand.

A year has passed, and I am still trying to teach a class of junior boys. Soon after that first Sunday I began to change my way of thinking. I discovered that by thinking less about myself and more about the pupils, the task of teaching became infinitely lighter. My desire for a way out vanished in my interest in the boys. I began to see those boys as young Christians, potential Christians and church leaders. That kind of thinking carries with it a stimulating challenge to any teacher. No longer was I immune to that challenge.

How much beauty we miss in life, unless our thoughts are properly centered! One can find beauty any Sunday morning in a Junior Department room. What is more beautiful than a child's voice lifted in a brief prayer to God? In our department, it is not uncommon to hear several boys and girls offer sentence prayers. One has to be very void of emotion, to be unmoved by such simple and sincere expressions.

One vital thing that has helped me to overcome some of my handicaps has been a greater realization that God always is available and willing to help us solve our problems. After all, perhaps many of us depend too much on our own strength. Certainly that was where I stumbled. Then, there was the matter of results. That bothered me also. How eager we are to see results from our efforts! I have come to believe that if we do our best as Sunday school teachers, God will take care of the results. This new point of view has helped me to find teaching an opportunity and a joy rather than a fearsome ordeal.

Christmas in Art and Music[1]

By MARIE COLE POWELL

Purpose of the Unit

The purpose of this unit is to enrich the experience of Christmas for juniors by helping them to enjoy it through pictures and music. Since the chief emphasis is one of appreciation and not of problem-solving, the environment in which the juniors meet and attention to details of beauty are very important. All pictures used should be mounted on cardboard or heavy construction paper of some color which tones in with the prevailing color of the picture. The worship center should be beautiful to look at. A screen may serve as a worship background. It can be covered with a soft hanging of some inexpensive material in madonna blue or a Christmas red as a background for pictures.

In several sessions the use of a blackboard is suggested. This should be placed at one side of the worship center facing the group, but not in the center as this position should be reserved for the worship focus. It should have on it only the poem or other material which is to be read in unison.

Your Preparation

The adult counselor will want to read through the entire unit as printed in *Juniors* in order to visualize all the sessions and to discover what materials will be needed. If books from the public library are to be used these should be secured early.

In each session the adult counselor has some part which is distinctly her contribution. This may be telling a story, leading a group discussion or guiding a picture appreciation. In each case the adult counselor's part involves the development of ideas which it would be difficult for the juniors to develop themselves and the creation of a certain feeling-tone of happiness and of the enjoyment of the real significance of Christmas.

Suggested Activities

Several activities are suggested as a part of this unit of study.

1. Let each junior cut from stiff, red paper a circle four inches in diameter. Attach a candle four inches high to the center of each red circle by melting a few drops of the wax to hold it. These may be taken home to light on Christmas Eve.

2. Compose a Christmas prayer to use while the Christmas candle is burning.

3. Practice some of the carols. Plan to go caroling some evening before Christmas to homes where there are shut-ins.

4. Bring old Christmas cards saved from other years. Make scrapbooks or mount them on colored paper for the Children's Hospital. Give each scrapbook a title as "Christmas Madonnas," "Christmas in the Church," "The Animals Celebrate Christmas," "Christmas Out-of-Doors." If all bring in old cards it will be possible to sort them under such subjects as the above.

Resource Materials

Pictures for use in this study may be located as follows:

The Sistine Madonna, Raphael; *The Arrival of the Shepherds,* Lerolle; Primary Picture Set, Course I, Part 1.

Madonna of the Chair, Raphael; *Madonna of the Arbor,* Dagnan-Bouveret; *Holy Night,* Correggio; Primary Picture Set, Course II, Part 1.

The Shepherds on the Hillside, Woodward. Primary Picture Set, Course III, Part 1.

The Visit of the Wise Men, Hofmann. Junior Resource Materials, Course IV, Part 1, or Primary Picture Set, Course III, Part 1.

The Visit of the Wise Men, Bose; *The Birth of Jesus,* Lu Hung Nien. Junior Resource Materials, Course V, Part 1.

Adoration of the Shepherds, Murillo. Junior Resource Materials, Course VI, Part 1.

O Little Town of Bethlehem, Taylor. Edward Gross Company, 118-120 East Sixteenth Street, New York City.

The Wise Men from the East, Margaret Tarrant. Erich S. Herrmann, Inc., 385 Madison Avenue, New York 17, N. Y.

The Bible Study Guides for Part 1 of Courses IV and V respectively, carry words and music for the carols, "Bring a Torch, Jeannette, Isabella" and "Bethlehem Lullaby." An inexpensive book of Christmas carols may be purchased at the ten-cent stores. A booklet of Christmas carols also is available free from the John Hancock Life Insurance Company, Boston, Mass. *Christmas in Many Lands,* may be purchased from the Alfred Colle Company, Minneapolis, for thirty-five cents. This contains stories of some of the carols.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session 1. December 3

THIS IS THE TIME OF CHRISTMAS

Help the junior leader to arrange the room so that it looks Christmasy. Display in the worship center the two pictures suggested. Place a bowl with branches of evergreen below the pictures. Two candles can be lighted to enhance the holiday effect.

In guiding the discussion, ask such questions as: (*a*) What special birthdays do we celebrate? (*b*) Why do we celebrate the birthdays of some people and not of others? (Because of what their lives have stood for, what they have meant to the world.) (*c*) Why do we celebrate Christmas, the birthday of Jesus? (Because of the life that Jesus lived.) Explain that for the next few Sundays we are going to remember the real meaning of Christmas by looking at pictures painted by great artists from many countries, and by singing and listening to music written by musicians all over the world.

Decide with the junior leader whether you will tell the story or whether to divide it into sections and ask different children to read these different sections.

Session Outline

OPENING WORDS: Junior leader

CHRISTMAS CAROL: "Angels We Have Heard on High" (*Christian Worship,* p. 187)

SCRIPTURE READING: Luke 2: 8-20. By a junior

UNISON READING: Lines of poetry

A QUESTION: Junior leader

DISCUSSION: Why Do We Celebrate Christmas?

STORY: "We Are Glad We Know Him"

CLOSING HYMN: "It Came Upon the Midnight Clear"

Session 2. December 10

GOOD TIDINGS OF GREAT JOY

The junior leader will need help in arranging the details for this meeting. This program calls for participation by a number of juniors and each link is essential to the whole.

Guiding the Juniors in Their Preparation

1. See that each junior who is to participate has a clear picture of the entire program and of the relation of his part to it.

2. See that all essential properties are secured. These are a costume for the bell ringer, a bell, a lantern, three candlesticks and candles for the worship center, a taper for each candlelighter,

a screen or bulletin board for pictures, pictures of the nativity, some Christmas greens and a victrola with Christmas carol records.

3. Work with the committees so that they will function smoothly.

4. Rehearse the bell ringer in his part.

5. Go over the program with the junior leader and see that the pianist has the necessary music.

6. Secure early and study the pictures by artists of different nations.

Your Part in the Program

After the children have celebrated the customs which come to us from the nations of the world, you will conduct a brief period of picture appreciation. The following pictures are suggested, but others may be substituted, providing each is the work of an artist of a different nation.

Italy: *The Holy Family,* by Andrea Del Sarto; or *Holy Night,* by Correggio or one of Raphael's Madonnas.

France: *The Arrival of the Shepherds,* by Lerolle.

Spain: *Madonna and Child* or *The Adoration of the Shepherds,* by Murillo.

Germany: *The Nativity,* by Defregger; *The Visit of the Wise Men,* by Hofmann.

England: *The Wise Men from the East,* by Margaret Tarrant.

China: *The Birth of Jesus,* by Lu Hung Nien.

America: *Shepherds on the Hillsides,* by Woodward.

Arrange these pictures attractively on a screen or bulletin board. During the picture appreciation period, point out the different nations represented and the fact that each artist paints the madonna and child as though they belong to his own country.

Session Outline

JOYFUL MUSIC: Carols of the various nations
INTRODUCTION: By junior leader
UNISON READING OF POEM
THE BELL RINGER: "Good Christian Men, Rejoice"
HYMN: "Joy to the World"
HANGING OF THE GREENS
CAROL: "Deck the Hall with Boughs of Holly"
CANDLELIGHTING SERVICE
PICTURE APPRECIATION: Adult counselor
POEM: "Thou Little Brother of the Universe." By the adult counselor
CAROL: "Angels We Have Heard on High"
OFFERING SERVICE
WORK OR PLANNING PERIOD
CLOSING PRAYER OR BENEDICTION

Session 3. December 17

"THERE'S A SONG IN THE AIR"

You will insure the success of this meeting by helping the junior leader gather together the necessary Christmas books and materials on carols. Read the entire program as it is outlined in the junior material. Be sure that the words of all carols to be sung are in the hymnals or are available for the boys and girls in some other form.

Select very carefully the juniors who are to tell the stories of the carols so that the interest of the group may be held throughout. Have a good pianist who will play the carols with that touch of joy and lightness which is characteristic of most of them.

Plan to tell the story "Anetka's Carol" to be found in *The Christmas Nightingale,* by Eric Kelly (Macmillan Company). Your public library may have it. The words and music of this Polish carol are very simple and could be learned easily at the conclusion of the story. The leader might suggest that this be our Christmas prayer for the children of Poland and other war-torn countries. If you are unable to find this story and carol, substitute another that is new to your group.

Session Outline

JOYFUL MUSIC: Christmas carols played on victrola or piano
INTRODUCTION: By junior leader
READING OF CAROL: "Carol, Brothers, Carol"
HYMN: "There's a Song in the Air"
TALK: "How Carols and Carol Singing Began." By a junior
HYMN: "O Come, All Ye Faithful"
TALK: "Carols Around the World"
CAROL: "Bring a Torch, Jeannette, Isabella"
TALK: "Carols of Joy"
CAROLS: "Deck the Hall with Boughs of Holly" and "Good Christian Men, Rejoice"
STORY: "Anetka's Carol." By adult counselor
LEARNING THE NEW CAROL
PRAYER
OFFERING SERVICE
WORK OR PLANNING PERIOD
BENEDICTION

Session 4. December 24

"EVEN UNTO BETHLEHEM"

The purpose of this session is to relive the events of the first Christmas Eve so that something of the real significance of Christmas may enter into the thinking of the boys and girls as they go home from this service to participate in the Christmas Eve festivities. The dominant feeling of the entire meeting should be one of reverent worship.

As you prepare with the junior leader for today's meeting you may need to give help in setting up the worship centers for the pilgrimage. Be ready to suggest what pictures may be used at each place. Help the juniors who will read the Scripture so that they will make the stories live for the other juniors. Be sure that the leaders appointed to lead the group from picture to picture understand just what they are to do, and that ushers will be ready to pass the candles at the end of the meeting.

Help the juniors to write a prayer to be used in their own homes as they light their Christmas candle tonight. This should be simple and brief—an expression of thanksgiving for Christmas and the joy which it brings to men and women throughout the world and a petition that we may be used to spread that joy not only at Christmas but throughout the year.

Session Outline

MAKING CHRISTMAS CANDLES
INTRODUCTION TO PILGRIMAGE: By junior leader
HYMN: "O Come, All Ye Faithful"
FIRST PILGRIMAGE: Group sings "The First Noel"
SCRIPTURE: The Story of the Shepherds, Luke 2: 8-20. By a junior
SECOND PILGRIMAGE: Group sings "We Three Kings of Orient Are"
SCRIPTURE: The story of the Wise Men, Matthew 2: 1-11. By a junior
THIRD PILGRIMAGE: The picture of *O Little Town of Bethlehem.* Group sings "O Come, All Ye Faithful"
HYMN: "O Little Town of Bethlehem"
CANDLELIGHTING SERVICE
STORY: "Silent Night, Holy Night." By junior or adult counselor
CAROL: "Silent Night, Holy Night"
WRITING A CHRISTMAS PRAYER: Led by adult counselor
RECEIVING THE CANDLES
BENEDICTION

Session 5. December 31

ALL THE EARTH SHALL WORSHIP THEE

This last meeting in the Christmas series affords an opportunity to recall the outstanding experiences in the weeks just past and to enter into a service of genuine thanksgiving.

It will help to make this meeting more meaningful if you give some guidance to the juniors who are asked to answer the

questions, "What new ways of enjoying Christmas have I discovered this year? Which picture or song have I enjoyed the most and why?" The adult counselor can talk with them about their choices and perhaps help them to see *why* they have found enjoyment in a particular picture or carol. This will insure a variety of replies instead of repetition of ideas. During this part of the program the adult counselor can ask a few questions to stimulate discussion, or she may tell what *she* has especially enjoyed.

Session Outline

CALL TO WORSHIP
RESPONSE: "Now Thank We All Our God"
INTRODUCTION: By junior leader
REPORTS: By juniors
DISCUSSION
CAROL SING
A LITANY
THE LORD'S PRAYER
CLOSING THOUGHT: By junior leader
HYMN: "We've a Story to Tell"

Christmas with Beginners

(*Concluded from page 22*)

may look at favorite books. Some children may choose to draw for Mother and Daddy pictures which tell of things that make them happy at Christmas time. While the children are at work, parents should be invited to sit in the chairs that were arranged for them. When the drawings have been shared with parents, music of Christmas carols may be played to call the children together in a group near the piano, worship center, and parents. Sufficient time should be allowed for quiet enjoyment of the beautiful Christmas stories and pictures, and for sincere worship through familiar songs, poetry, and prayer.

"We are happy on Jesus' birthday," you may say. "We are so happy that we want to make others happy. If gifts for persons other than members of the children's families have been prepared, show them and let the children tell to whom they are going. "I am thinking of some persons whom you love very much. You especially want them to be happy on Jesus' birthday. Let us go and find their surprises." As each child receives the gift he made, let him take it to his parents. Let children whose parents are not present tell how they plan to surprise Mother and Daddy with their gifts. A favorite Christmas song may be sung to help unify the group at the close of this happy time. Then you may offer a brief prayer of thanks for Jesus' birthday.

The "Tempest" in the Nursery Class

(*Concluded from page 21*)

is crying," the teacher explained. Then she began to talk about the pictures as if nothing had happened, and when the children returned, Ruth Ann was listening happily to a story about a picture she had selected.

The next time Ruth Ann lost her temper it was raining, so the teacher quickly picked up the little "tempest" and carried her to the church nursery room, unused at that time, where she put her in a baby bed and left her. This time the crying was a little harder and lasted longer, but at last when she received no attention she became quiet and sobbed herself to sleep. When her mother came for her Ruth Ann was all smiles. When the mother started to ask about her behavior, the teacher shook her head and instead of discussing the matter in the child's presence, she told them that she hoped they would both be back the next Sunday.

In the meantime the superintendent had called in the home and had explained how they were trying to help Ruth Ann in the Nursery Class. She left pamphlets which the church supplied for parents, and suggested articles in magazines and books which had helped her to understand the emotional problems of children. The mother seemed skeptical at first for she honestly thought she had been doing the right thing. But as time went on and she tried the same methods used by the teachers she began to see results and the day came when Ruth Ann forgot to have a tantrum and there were no more "tempests" in the Nursery Class.

Christmas Music

(*Concluded from page 18*)

C. M. R. 1343); "Come, Marie, Elisabette," arr. by Dickinson; (Gray—unison or two-part S. C. 169); "O Nightingale, Awake," Swiss Folk Song (Gray—unison or two-part S. C. 213); (this number may also be used in the adult arrangement with the juniors singing the second stanza); "Joseph Tender, Joseph Mine," Reimann-Dickinson (Gray—S. C. 210); "A Heavenly Song Is Sung," Swiss Folk Song (Gray—unison or two-part S. C. 209); "See the Infant Softly Sleeping," Gretchaninoff-Bitgood (Gray—unison C. M. R. 1690).

The following are anthems for adult and junior choirs combined:

"Infant So Gentle," Marryott (Gray—C. M. R. 1686); "With Candles Bright," (Gray—C. M. R. 1520); "This Is the Winter Morn," Goldsworthy (J. Fischer & Brother 7558); "Glory to God," Bitgood (Gray—C. M. R. 1872); "A Chinese Christmas Carol," Wiant (Gray—C. M. R. 1870)—in this let the juniors do the solo; "O My Deir Hert," Chapman (Galaxy).

Saving Paper for the Church School

(*Concluded from page 19*)

Yellow, pink, or purple wrappings provide gay jonquils and tulips for a wall border. Orange-colored paper can be used to make oranges, pumpkins and autumn leaves in the fall. Not often do things come to the home wrapped in red paper except at Christmas time, but this, too, may be used for autumn leaves or valentines. And speaking of valentines, when the next luncheon is held at church ask for the unsoiled paper lace doilies if these have been used. The paper lace will do much to add the seasonal touch to the valentines that the children may make. Or perhaps the juniors will gild small doilies and use them as medallions on the new worship screen which they are making. Brown or gray wrapping paper may be used as poster background if it is doubled and thumbtacked to a plain surface. All of these papers may need a little pressing from a warm iron before you take them to church school, but you will be surprised what they can do to ease your budget and to provide activity for eager hands.

The wallpaper book of samples is another source of construction materials that may well find a place in the church school cupboard. From its gay pages may emerge attractive trimmings for the Christmas tree, May baskets, or doily sets to give to the minister's wife and to other friends of the department. From it also flowers may be cut to make attractive the covers of scrapbooks or notebooks, or to paste on envelopes containing flower seeds to be given to your friends.

Of course, the thoughtful teacher has something more in mind than mere handwork when she introduces her children to these materials. We make flower borders for the room to remind us that God "has made everything beautiful in its time." We make valentines and May baskets and other gifts for friends and shut-ins because through these simple gifts we find a way to show the love and thoughtfulness that form the basis of Christian living.

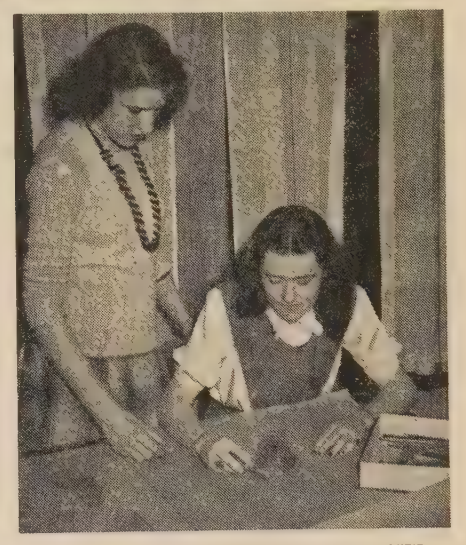
"What Do You Mean, *Projects?*"

IN THE FIRST PLACE, don't let anyone tell you that projects are a new idea. They aren't. Do you remember how your school—even if it consisted of only one room—sponsored Friday afternoon programs for parents at which time you small fry stood up, recited your pieces, read compositions, did your stuff in general? It was all just a project under another name. To go back even beyond that, when spelling bees were in their heyday and youngsters boned up desperately in order to maintain or advance their standing at the public spelldown—well, they were projects, too. Young people learned more, faster, under the incentive of getting ready for and going through with those public programs than they would have in weeks and weeks of classroom read-talk ritual, didn't they? You know; you were there. Those forerunners of what we now call projects put meaning into your efforts.

Young people are notably short-sighted. The school day seems endless when viewed from an 8 A.M. vantage point. A week is an extremely long but measurable period of time suspended between two eternities. A school year is—forever! Then we tell the youngsters, "Now, you want to study hard to prepare yourselves for life." Life! When even a month and a year stretch ahead interminably to a teenster, how do you expect him to take seriously any talk of preparation for *life*? He has all the time there is in which to do that. Why get a pain in his head or his back studying for all he's worth when there's no hurry?

But then a project is brought into the picture. There's a program to be given on Friday afternoon to assembled parents. There's a play to be put on with parts to be memorized, research to be done, tickets to be sold, properties to be collected. There is a series of slides to be manufactured for a watch-night meeting. There is a dinner to prepare from the scratch of a match to the final washing of the dishes. There is a set of posters to be made dramatizing the plight of modern American-Indians or Negroes or white-collar workers or laborers or pretzel twisters. *Now* you have set a recognizable time limit! Now you have said: "We have to get ready by a certain date, and we have to put everything we have into the job in order to finish and present it." You could almost say, "We're preparing, not for life which is away off in the future somewhere, but for next Tuesday night," but you don't say that, either, because you *are* preparing for life in the very best way there is to prepare. The young people are learning that all preparation, all life, is a series of deadlines which must be met, and that only by meeting each in its turn are they discharging their duties and getting ready for something bigger.

(*Please turn to page 34*)



POSTER-MAKING REQUIRES THOUGHT

AN "INSIDE" PROJECT ENDS

"OUTSIDE" PROJECTS GIVE MEANING TO BIBLE STUDIES IN CHURCH YOUTH GROUPS

This Is Activity Month

December's Junior High Evening Meetings Are Programs of Activity—Caroling, the Church's Passing Parade

THE DECEMBER meetings may seem to be somewhat broken up when you first glance at them, but not without reason. The month's work really falls into two sections: the Christmas activities and the New Year's Eve activities. The group will begin on the new year's work the first of the month, interrupting preparation only for the two Christmas programs. If the preparation is not completed during the first two weeks, then there will be extra time on weekdays and Sunday afternoons to do the work necessary before the program is presented New Year's Eve.

Three Sundays of the month are occupied with the new year's work, culminating in a share of the church watch-night service at which time the junior high young people will project slides they have made, showing the high points in the life of the church during 1944, and will read brief paragraphs explaining the pictures. The first two sessions of this unit are devoted to selecting suitable incidents to illustrate, and the actual making of the slides.

Obviously, before anything is done, it will be necessary for you to act as liaison officer, arranging with your pastor for the inclusion of the junior highs in the watch-night meeting. Since these services generally last about two hours, there should be no difficulty on the time limitation score. If your church is not planning such a service, perhaps the pastor would consider it if he knew he could count on this help from your group. If he still does not care to promote such a service, the slides could as easily be shown at the regular Sunday evening church session, when the theme will no doubt be the New Year. If slide-making is found to be impossible for your group—but only after you have exhausted all ways of securing a projector—the unit may be adapted to the making of posters. If posters, too, are out, the members may write only brief paragraphs on the history of the church year, after research and study.

Every worth-while project is divided into three parts: motivation, activation, and evaluation. Motivation is necessary in order to show the fellows and girls (let's right now mark "children" and "boys and girls" off our vocabulary list of words referring to junior highs; as long as you think of them as children you will treat them as children, an attitude severely resented by the young people themselves) why they should do this or that. What is the reason for it? Motivation is the point at which religious impact makes its impression from the outside—from your side.

Then we come to activation—the working out of the project. Here is the activity side, the mental and physical labor side. This is the point at which the lesson makes its impression from the inside—the youth side. In this December unit, both motivation and activation come in the first session. "What," you ask, "will these young people learn from making slides showing the high points of the church year?" The answer is simple: they will learn just what you want them to learn. That is where the value of a teacher who can direct thinking and activities comes in. This is the point at which research begins to function. The junior highs are wondering, "What are we going to illustrate with our slides?" That is the question they will be asking. They are not worrying about how to make the slides; most young people take quickly to something new to make. But what will they illustrate?

Many suggestions are given in *Jr. Hi Topic*, but you can suggest a great many more and lend importance to all of them. Take so simple a matter as a church school picnic. How does a picnic happen? Who decides that there will be a picnic. You have the opportunity to present the entire setup of your church school—pupils, teachers, superintendents, general superintendent, board of education, pastor. Suppose someone mentions the election of deacons held last year as a possible slide subject. Before that person makes his slide, see that he studies this matter of deacons; the Bible authority for the office, the duties, how deacons are elected in your church, what they do at their meetings, will interest him.

Suppose a new pastor was called. Then the person interested in this subject could find out how pastors are called, what a trial sermon is, how the pulpit committee works, and so on. Remember that of the two kinds of impressions—outside and inside—the inside will stick a lot longer.

Evaluation comes when those who have worked have the opportunity to show off their work, either among themselves, or preferably to some other group. The actual projection of the slides, then, is the "evaluation" point of this unit.

December 3

A NEW YEAR'S COMING

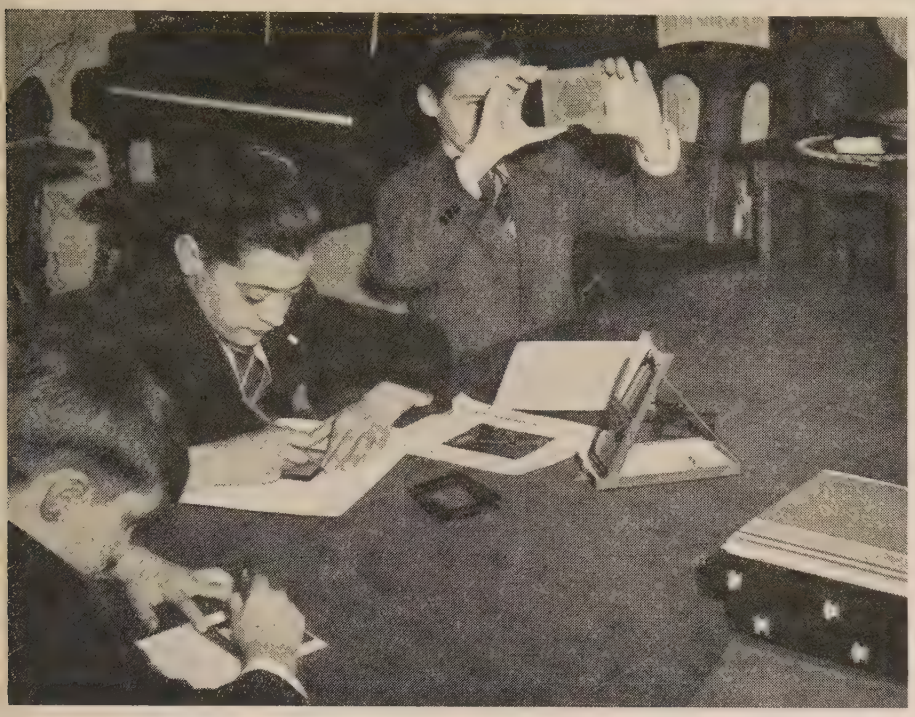
Before you do anything else, even before you read these helps each month, read carefully the topic material as it appears in *Jr. Hi Topic*. Get it from the viewpoint of the young person first, and then try to bring it into your own focus. This meeting includes an actual demonstration of slide making so that each member may know just how to do the job. You will have to work carefully with the leader to see that materials are on hand, and very likely you will have to do most of the footwork. Being a junior high counselor is not an easy task, but you knew that all along, and it wouldn't interest you if it were. In this meeting, and in all meetings, it is your job to be as helpful as possible while being as unobtrusive as possible. That may seem to be a difficult combination, but it can be done. Think ahead, so that you won't have to do much speaking during meetings. If you wish, assign someone to buy plain glass slides, emery, and other necessary materials—but *first* find out where they may be purchased in your vicinity and tell your committee or your appointed person exactly where to go and exactly what to ask for.

You are going to be regarded as a sort of "Information, Please" expert who can answer any and all questions. See that you know the answers ahead of time! It wouldn't be at all amiss to get some of the supplies together before this meeting, and in the privacy of your own home, make a slide yourself. Then when some eager girl or serious fellow asks, "Is my slide ground enough yet?" you'll know what he's talking about and will be able to give a fairly intelligent answer. You'll find a picture page on the technique of slide making in the April BAPTIST LEADER, a file of which you, like all good church school workers, keep from month to month.

December 10

FREEZING THE PAST YEAR

This is the meeting at which the slides are actually made. Here, as in the demonstration at the first meeting, you'll be the instructor to whom many are looking for guidance. You may not be a grinding expert, but many of these young people are. You may not be an



SLIDE-MAKING IS USED IN A DECEMBER UNIT

artist, but no one expects that. If you were an expert, you'd want to do all the work in that line yourself, and no one else would have the fun of doing it. Furthermore, you're not after adult conceptions of picnics, churches, and remodeling. The young people know what they think about such things; and that is what you want them to portray on the slides. Some of their art work will be good; some will be fierce. Make casual suggestions, if you wish, but let the majority of the criticisms come from other members of the group when the preview is given. Young people will take criticisms from other young people much sooner than they will from adults. Anyhow, those in the group are the ones who should offer the criticism—after all, they're the ones making these slides, aren't they, and they know how hard and how easy it is. You don't.

Before the meeting is dismissed, be sure that everything is in order; that pencils have been put away; that the projector is properly protected; that the slides have been carefully laid where they will not be broken. If everyone has not finished, arrange for time during the next two weeks when everything may be completed. When explanatory paragraphs are presented to you for approval or comment, don't become an editor and arbitrarily cross out or change words. Suggest changes instead: "Wouldn't you like to say something about the talk the preacher made, too?" Then the junior high thinks maybe he would, at that!

December 17

WHEN CAROLS WERE FIRST SUNG

This is a meeting to which prospective members could well be invited. Almost every young person enjoys Christmas caroling. In order to participate in your caroling next Sunday night, those other than the regulars should also be invited to this rehearsal-worship meeting. How would you like to invite as many prospects as possible by phone, and others by short notes? During October and November "evangelizing" was done by the junior highs themselves. Perhaps the prospects would appreciate hearing from you this time.

The Program Committee will need some help, probably, in getting the words mimeographed for each carol to be sung next Sunday night. Get your Program Committee for next Sunday night together with the one for this meeting so that you may first of all decide which carols are to be sung. On that information the leader will build his program, for he will want some interesting fact brought out in the worship service about every carol to be used on Christmas Eve. Also for the mimeographing you will need a definite list of what carols are to be used. Can you use a mimeograph machine in the church office? If not, do you have some typists in your group—some junior highs—who can type enough copies, using some carbons, of course? At the meeting of your Program Committee we suggest that you make one booklet—with blank pages, naturally—as a sort of sample to show the group on Sunday night.

Also while your Program Committees are together, it might be wise to decide upon who will be your director for the carol singing. (See the topic on carol singing if you think you don't need a director.) And if possible, why not decide now on the route for your carolers? Then it can be announced at the close of this Sunday night's meeting, so that everyone will know exactly what they're going to do on Christmas Eve!

Since this is the one meeting you will hold in your junior high room until after Christmas, you'll want to have your room decorated as Christmasy as possible!

December 24

'TWAS THE NIGHT BEFORE CHRISTMAS

Your route for the caroling was planned last week—your director chosen—your carols practiced. At this meeting will be a little rehearsal, the signing of Christmas cards for all shut-ins to whose homes you will go, then on your way! When your tour is ended, it would certainly be fun if you could invite the whole group back to the church for a cup of hot chocolate. How about investigating the possibilities for that special event?

Some counselors like to remember each one in their group with just a little present of some sort. We suggest for this Christmas a copy of *The Secret Place*, with a personal note in each one—from you. There is nothing more important in the way of your contribution to their lives than something which will encourage your junior highs to have their own private devotional time each day for reading their Bibles and for prayers. Thus—you do two things when you give copies of *The Secret Place* as your Christmas gifts. These you would want to distribute after the caroling, probably.

One word about the caroling: check during the week on the number of flashlights that will be available. For without light, your members cannot read the words from their little booklets! You will also want to help the Program Committee select appropriate Christmas cards for each shut-in. Let your junior highs run this caroling program, for they will enjoy it far more if each feels responsible for the effectiveness of this service. Not only that, they will put far more into it.

December 31

IT'S WATCH NIGHT

It's New Year's Eve and all the junior highs get the chance to show what they have been doing. Your main worries are seeing that things are ready: the projector, the slides, the talks. If the junior highs have expressed the wish for an adult to read the script, go over it with him to see that he has it straight. Use your regular meeting time on this night for rehearsal. Have the announcer come to the meeting and read the script for the junior highs. Let them feel that they are the boss on this, and that they may criticize him if they wish, till he reads it just as they mean it to be read.

See that someone is posted to turn lights on and off at the proper times. Be sure that when the main lights are turned out, it does not also shut off the flow of current to the projector. For an imressive "extra," work out with the organist or pianist snatches of appropriate music to be played very softly while the slides are shown and the script read. If a microphone and public address system may be secured for the reading, it will improve the program a great deal, especially if the auditorium is large. If it seems necessary, you could arrange to schedule the junior high part of the watch-night program early, so that the fellows and girls may be dismissed before it gets too late. Very likely, though, none of the young people will want to leave until the entire service is finished. Remember that when the slides have been shown, at a later meeting they may be taken apart, the pictures washed off, the glass used again for new slides, but without additional work of grinding.

"What Do You Mean, Projects?"

(Concluded from page 31)

"But aren't projects pupil-centered?" someone asks, ready with confirming and shattering arguments. Of course projects are pupil-centered. That is, they are designed to appeal to young people, to make learning interesting *to them.* When Jesus saw Peter and Andrew casting a net into the sea, his message was fisherman-centered, and he said, "Follow me, and I will make you fishers of men." Does that mean the call was not also Christ-centered? What we are trying to do is not displace one "center" with another. Through projects—and all understanding teaching—we are taking the Light of the world and through the lens of interest pinpointing that Light intensely upon the group we want to reach. Now, which is the "center"? The light or the lens or the object lighted!

Projects are always the hoe, never the harvest. In woodworking shop, the boy who builds a birdhouse is proud of his work—not because it is a lovely thing to look upon but because it is a lovely home for birds. He is proud not because it is good but because it is good for something. That is why projects which result in "outside" evaluation are better in many cases than those which result only in "inside" evaluation. A notebook, for example, is seen only by the teacher and a few others in the department. A poster may be seen by the members of the whole church, and if it teaches many people an idea that the one poster artist has digested, then his learning becomes good for something: he is a teacher.

It is valuable to present a program in the Sunday evening Fellowship group, but it is more valuable to present the program before the church congregation. It is instructive and worth while to put a nickel in the collection envelope, but more instructive to pack a refugee kit to be sent to Russia or England or China. But if that nickel had been given for a purpose that the giver could see—if he knew it would buy a pound of coal or a Sunday school pencil or five pages of a new hymnal—then you would be setting the "time limit" which brings the whole thing into focus. After all, even the Government has done that. Remember, one twenty-five dollar war bond, it said, would buy so many bullets, so many helmets, so large a part of a machine gun. And was the Government "people-centered," or was it trying to get its message across?

We are not teaching projects. We are teaching Christ. Projects, along with pencils and blackboards and chairs and tables, are helping us with the job.

■

THE WINTER ISSUE of *Jr. Hi Topic* has many added new features. There's a special letter from General Eisenhower setting forth the value of the Sunday school. The topics are action-filled, ranging from the making of treasure chests to be presented to the church the Sunday before Easter, to services of junior high evangelism and personal dedication. Don't miss it. Thoroughly biblical, *Jr. Hi Topic* makes Bible study a natural part of living. Every topic distinctly concerns some phase of Christian activity. *Jr. Hi Topic* aims not to separate the Bible from living, but to integrate it with living.

LEARNING IS THE END PURPOSE OF PROJECTS, WHETHER IN THE GROUP OR REACHING BEYOND IT

From All the World

A Christmas Worship Service

By Mrs. Donald Hutchinson and Myra Whittaker

PRELUDE: Recording or piano

INTERPRETER: (A member of your leadership staff with poise and platform presence in whom children and adults have full confidence)

Our Junior High Speaking Choir will call us to worship through the poetry of Phillips Brooks.

SPEAKING CHOIR:

"The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music bursts forth on the air,
When the song of the angels is sung.

"It is coming, old earth, it is coming tonight!
On the snowflakes which cover the sod;
The feet of the Christ child fall gently and white,
And the voice of the Christ child tells out with delight
That mankind are the children of God."

INTERPRETER: In immortal poetry, Phillips Brooks has reminded us that the heart of the Christmas message is that "mankind are the children of God"—that the message of good tidings came to all people everywhere. It seems good in this year of our Lord to take a long look back and a broad look around that we may see with true perspective the richness of our present interpretation of Christmas. Since Christmas is for all mankind, we realize that all mankind should contribute to it.

To get our bearings we shall go back to the very beginnings, realizing that the first great Christmas message of joy and good will came one night long ago to an oppressed people in a Roman world dominated by a great conqueror. The people to whom it came were Jews. Luke, a Greek, wrote down the story for the world to cherish. Let us listen to the story, as told by the Junior Department.

JUNIOR DEPARTMENT (in unison): "And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

INTERPRETER: It has taken twenty centuries of observance in many countries and by various races to bring to full beauty the meaning of the Christmas message. We only have to study the origins of our present Christmas customs to discover how much we owe to the genius of different nationalities. Members of our own church in their country's service will observe Christmas this year in lands where these customs were born: England, Italy, Syria, Persia and Palestine.

Christmas time means giving,
Christmas time means love,
Christmas time means worship
Of the Son of God above.

Christmas celebrations
Should be set apart,
But always keep the spirit
Of Christmas in your heart.

—DORIS CLORE DEMAREE

H. Armstrong Roberts

I am thinking this morning of our loved Christmas tree. Dozens of legends have been told about it, and some go back to the early centuries of Christianity. One story says that St. Winfred journeyed to pagan Norway where Druids, or pagan priests, led the people in the worship of trees as living gods. Winfred resolved to show them that their beliefs were false; so on Christmas Eve he started to cut down a great oak to which many sacrifices had been made. As the terrified crowd watched the strokes of his ax, a terrific wind roared through the forest and tore the oak to pieces. But behind it, unharmed stood a young fir tree.

Then Winfred spoke: "This little tree shall be your holy tree tonight. It is a sign of endless life, for its leaves are ever green. See how it points upward to heaven. Let this be called the tree of the Christ child; gather about it in your homes; there it will shelter no sacrifices, only loving gifts and kindness."

With the name of Martin Luther is associated the first lighted Christmas tree. This custom found its way to England and then to our own shores.

In your homes and in our church school departments you have seen crèches. The gentle St. Francis built the first crèche. He wished the peasants in a little Italian town to understand the story of Christmas by seeing it enacted before their eyes. He made a crèche or crib in 1224 in a tiny church, constructing it life-size; then he borrowed hay and sheep from farmers and chose people to represent the Holy Family, the Shepherds and the Wise Men. Then on Christmas Eve, as the people gathered at the church, St. Francis and his choir sang hymns of praise to the Christ child and Mary.

What would Christmas be without candles? Lighting candles at Christmas goes back to the earliest days of the church and even before that. Our Christmas candles may have come from the ancient Jewish Feast of Lights that occurs in December. Churches first used

International News

Hymns at Beachhead Baptismal Ceremony

Italy—Squatting on the sand this choir of American doughboys supplied hymnal music during the recent mass baptismal ceremony held at the Anzio-Nettuno beachhead. More than a score of American soldiers were baptized by Civ. Chaplain Leroy W. Raley.

candles at Christmas time, and then homes adopted the practice. Candles in the home windows spoke of a legend that the Christ child wanders the fields, the woods and the streets at Christmastime and that he will go where a welcoming candle shows the way. Anyone who seeks shelter in the candlelit home is to be welcomed in the name of the Christ child. Austria and Czechoslovakia are most often associated with these legends, but they have won popularity in Europe and have come to this country.

Fir trees are not the only living things that the people of the world have used to beautify Christmas. Near the Mexican border in our own country may be found the Mexican flame flower that we call the poinsettia. It has become a real American Christmas flower which seems to speak the peace and the gladness of the season. Also to the early Christians the holly tree served as a symbol of the burning bush and also of the flaming love for God that filled the heart of Mary, the mother of Jesus. Of all the trees in the wood, the holly bears the crown. From the very beginning when missionaries went to England, holly became associated with Christmas, taking its name from the word "holy."

Some of the children of our church school will take these symbols that have come to our country from all parts of the world and build them into a center of Christmas worship for us right here. As their contributions are placed on a simple altar we shall remind ourselves again of those of our number on this very day in the lands from which these customs first came.

Some Important Directions: *The curtains are drawn at the center of the stage. A table covered with dark-green hangings stands against a background that can be covered with dark-green material. It is advisable to have a spotlight to focus on the worship center. The action of building up the worship center is done to the accompaniment of "O Come, All Ye Faithful," played on the piano or the organ.*

It is desirable to have two fir trees of similar height and shape standing about three feet tall. These should be carried in by two junior boys, entering one from each side of the stage. The crèche should be of the table variety often used in beginner or primary departments during December. Two or three primary children can be used for this, a boy to carry the crèche, two girls to carry the figures in two baskets, each one placing the figures (Mary, Joseph, the cradle, the baby, the cattle, etc.) where they belong. The poinsettia can be brought in by a junior boy or girl and placed on the platform directly in front of the dark-green table hangings. Many churches decorate the sanctuary with poinsettias at Christmas, and one of these plants can be used. Two holly sprays may be placed effectively on either side of the crèche and both can be placed (one at a time) by a primary boy or girl. Two junior girls might carry in the lighted candles in holders. It seems advisable to have an adult on either side backstage for entrance cues and to light the candles. White candles in brass holders are suggested, but this can be varied to suit local situations.

As a word of caution, this pantomime should be done in a rather stately, unhurried fashion with the even tempo set by the music kept all during the action. All the children have left the platform as the action is completed, and the audience directs its full attention on the worship center. The children will wait in the wings to return to the group around the worship center for a closing tableau.

INTERPRETER: You will remember when the people gathered around the first crèche in Greccia, Italy, St. Francis had them sing hymns of the period. They may have been the first Christmas carols. By the fifteenth century, carols counted as a part of the Christmas celebration. Church choirs went through the streets on Christmas Eve singing carols and then met by the cathedral steps on Christmas morning. Even the Puritans, who almost abolished Christmas, could not stamp out carol singing. The Christmas message was first sung. How could it help but express itself again and again in song through the centuries? With the distinctive mark of each people on the carols, our collection has grown. From Germany came Luther's lovely "Cradle Song." From France, "Bring a Torch, Jeannette, Isabella" had its origin as these people continued to create the manger scene in their churches and bring torches or lighted candles. From England we received, "God Rest Ye Merry, Gentlemen" as the strolling groups of carolers would take up their places out of doors and sing. Finally, we inherited the American Christmas hymn in such a fine example as, "It Came Upon the Midnight Clear." Shall we listen as our boys and girls take us on their tour of Christmas carols and join them at the end in the great American Christmas hymn?

The following carols will be sung without announcement by the groups indicated who have worked on the songs in their departments. As the songs are sung in this order it gives the effect of increasing volume due to the grading of the voices: "Away in a Manger," primary group; "Bring a Torch, Jeannette, Isabella," junior group; "God Rest Ye Merry, Gentlemen," senior high group. Then with a chord from the piano and a signal from the interpreter, everyone present joins in, "It Came Upon the Midnight Clear." At the closing strains of the last carol the boys and girls in the pantomime come back and gather around the worship center with bowed heads and hands clasped in the attitude of prayer.

INTERPRETER: And so because the spirit of the Christ child has touched the hearts of men and women throughout the world, they have brought something lovely to express their adoration. It is fitting that we utter a deep prayer of Thanksgiving for these many gifts

(*Please turn to page 40*)

The Young People's LOYALTY CRUSADE

By David C. Taylor and Maurice Jackson

THE YOUNG PEOPLE in the Youth Fellowship began the Church Loyalty Crusade. It grew out of a need that became evident in a training course in Christian leadership led by Rev. Maurice Jackson, Minister of Education of the North Shore Baptist Church in Chicago. During the course they considered the problems of youth and how to meet them, and the young people unanimously agreed that in this turbulent world we must be loyal to our ideals if we and those ideals are to survive. We discovered how much we had need of the church, and further agreed that it would be in danger if we did not support it. The church depended on our loyalty.

This loyalty to the church meant first that we must support it and the church school with our attendance and also support it with our means. We would make loyalty to our church our contribution to a stable world.

Loyalty is no end in itself, but under its banner we can do our work more intensely and exactly. The war hit us hard. Two hundred and thirty-eight young people had left our group for the armed forces, and it meant that those of us left behind really had to go to work.

We knew what loyalty meant; we had seen it demonstrated over and over when our friends left for the service. They remained loyal without thought of personal sacrifice. Loyalty to our church meant more work than ever before to make sure that our church would be up to standard when our friends would come back. *We had to make church so interesting that we would all desire to be there for every meeting!*

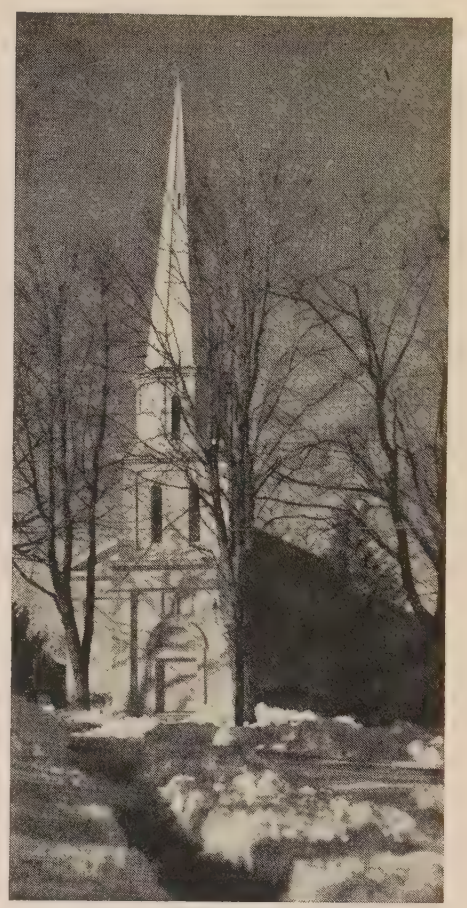
The development of this idea and its application came as a direct result of the class discussion. The problem then was: How could it be made to work?

At the next meeting of the Youth Council the president presented the matter of church loyalty. The idea challenged the young people. They did not resent it; rather, they began to seek ways to insure it. A group of young people and counselors worked out the "Fellowship Registration Record."

In considering the points that should go into the Fellowship Registration Record, we realized that the card should be simple and that only points related to loyalty should be included. Obviously, presence at church and church school were major factors, and since Christian loyalty gains impetus by regular prayer, Bible reading and consistent giving, these points were the chief gauges of personal loyalty. The card as we finally worked it is shown at the bottom of this page.

How did we stimulate interest? We mimeographed several hundred of the record cards and used them Sunday morning and evening in all youth groups. These were trial records so that the young people might become accustomed to filling them out at the services.

We did not plan to have any printed until we felt sure that we had everything necessary included in the record.



Philip Gendreau, N. Y.

During this trial period, the group presidents and the counselors made announcements. Our youth paper, *Guide*, featured the Fellowship Registration Record in four of its issues; since then it has regularly reminded the young people of their church responsibility.

March 19 was to be the important day. We had printed record cards instead of the mimeographed ones. Every member of every youth group in the church knew about the Fellowship Registration Record and was ready to try for a perfect record for a year. Each Sunday the record of every individual is recorded in a master book. Every young person with a perfect record for one year will receive a gold pin at a public recognition service. A committee is now working on an emblem that will be used in the pin and for youth publications.

We had an incentive, and we had a card. Such an idea works best where the whole organization is complete and the program attracts interest. Our recent losses in membership had handicapped us seriously. Officers were selected to fill vacancies. A deacon and his wife acted as senior sponsors in each group, and they were assisted by a younger couple known as junior sponsors. These sponsors meet and work with the

FELLOWSHIP REGISTRATION RECORD

Name..... Date.....

Address.....Tel. No.....

Department.....Class or Group.....Visitor.....

Attendance Morning (S.S.) 20%	Attended Preaching 20%	Attendance Evening (B.Y.) 20%	Daily Bible Reading & Prayer 20%	Systematic Giving 20%	TOTAL

cabinet of officers, and they also attend the regular meetings.

The cabinet and the sponsors meet once a month in one of the homes or at the church to plan the programs for the coming month. The group chooses topics for each date and decides upon leaders and others who will take part in the organized discussion. The special numbers are selected and the whole program is planned.

Then to make it official the whole month's programs are mimeographed in detail. Yes, it takes work, but good meetings result from careful planning and hard work. These young people of high school and college age do this planning, and they make it work.

The cabinet strives for ways of making the meetings different, for sameness kills many a fine group. We use *Topic* magazines for guidance, but supplement this with group discussions, panel discussions, debates and speakers. On special occasions we use motion pictures of the many fine religious subjects now available. Returned missionaries have spoken with effective question groups after the formal part of the meeting. Do our meetings go stale? Yes, when we do not plan them well, but we have proved that preparation insures success.

Timid persons need more time to plan out their part and to think out what they wish to say. They will do this if they know that they will have a certain part at a particular meeting. Planning makes these details definite. In the case of planned meetings publicity can be designed to reach all those who ought to be interested. The first phase of publicity is the monthly program that has been mentioned. Then weekly each group posts an attractive display announcement on the Youth Bulletin Board outside the door of the Educational Building. Our four-page mimeographed youth paper comes out each week and presents the highlights of all meetings.

Guide, our paper, not only publicizes the regular meetings, but also co-ordinates all the youth activities in the church. We print 450 copies each week —238 go to the folks in service (they would not miss a copy). It is a "who" and "where" and "what" type of newspaper and they enjoy it, for it makes good reading. We include notes on who has come home on furlough and excerpts of letters from friends all over the world. It is well worth the dollar a week required for stencils, paper and ink. The young people do the editing, the typing and the mimeographing. Each department has its editor who works with the editor-in-chief. We distribute *Guide* on Sunday morning, and it helps to

establish the "fellowship" bond between morning and evening groups. The college group is known as the "Challengers," and the same folks go to church both morning and evening and work and play together during the week.

We have Victory Quiet Time every Sunday evening from 6:00 to 6:10 P.M. before the regular Fellowship meetings begin. All groups come together for this. Specifically, it is a time of prayer for all our young people in service. This theme comes constantly before us in every meeting, but this Victory Quiet Time provides an opportunity for a combined prayer effort and for spiritual searching and meditation. It provides a single unifying meeting for the whole B.Y.F. with a single theme close to all our hearts. Victory Quiet Time confirms that determination to be loyal to those who are being loyal to us.

To start the loyalty crusade we had a "blitz" night when we called on the young people who should be attending. We met at the church and the whole group divided into groups of three. The three members of each group went to the door of the person being called on. No one went inside. Those called on received an invitation to attend church, church school and the social events during the week. Each member of the team gave something to him. One had *Guide*, another the monthly program, another the church program calendar. Any person who received a visit like that knows that he has been called on.

After three or four calls, the callers went back to the church for a social time. The first group back with all calls made received a special prize. It works, because it is quick and powerful. Most of all the young folks like it.

Are the young people loyal? Yes. When there is a program they participate. They can be part of it because it is planned that way. Are we going to repeat it? We must! It is the price of survival. We believe that the outstanding result of this effort has been a spirit of determination on the part of all our youth groups to become a more vital part of the church.

New young people come to the services of the church because they see in these young people a determination that keeps them coming whether it rains or shines. Eighteen young people associated with the Fellowships have joined the church since March 19.

The figures on the Loyalty Crusade which had its beginning on that date are as follows: The total number who have registered in the six youth groups is 174 (intermediate through young adult), and 52 have a perfect record for the end of the first quarter. The total attendance in all youth groups has surpassed that of last year in spite of the fact that young men are still being taken from our ranks. There is an over-all increase in attendance as compared with the same period last year.

NEW MUSIC

Psalm 122, by Robert M. Taylor. For four-part chorus of mixed voices, with incidental soprano solo. Organ accompaniment. Eleven pages. 20 cents.

Blessed Are They, by G. Wilkes Conaway. For four-part chorus of mixed voices. Six pages. 15 cents.

Create in Me a Clean Heart, O God, by Carl F. Mueller. For three-part chorus of women's voices. Six pages. 15 cents.

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"—To the Reading of His Word"

By RUTH RUSSELL

ON THE SAME SPRING DAY that Hitler's troops first marched into Holland my grandmother was stricken ill. The doctor told me, "Grandmother may live a week longer, six months or maybe a year. It's hard to tell when a patient is above ninety."

Today when I closed the door to her room it seemed to me that she is neither better nor worse than on that first afternoon. Life has changed for millions of people since that spring afternoon, but Grandmother has remained in one room, oblivious to it all.

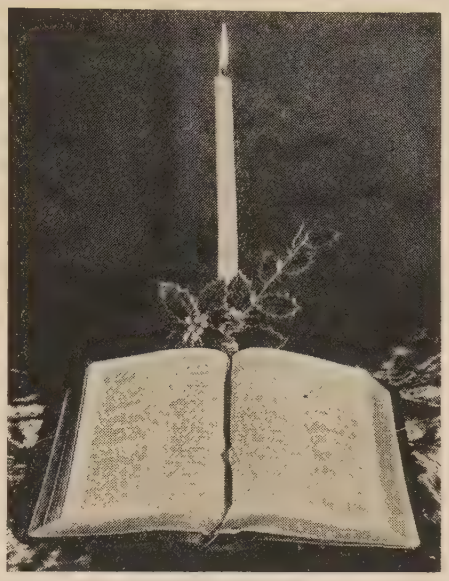
Were I to try to talk about the war on my visits, she would think that I meant the Civil War and would recall her only brother who ran away from home to enlist. For she can remember that period in her life more vividly than breakfast time, an hour ago.

Across the years come other memories, especially if she has some help from the rest of us in recalling them. But the help she asks for most is that we read aloud to her from the Bible.

"I can see Father now reading that very passage to us children," she told me yesterday as I finished the Beatitudes. At first this reading aloud was exceedingly hard for me to do. I felt awkward, self-conscious, tired. But now I have improved so that sometimes others in the rest home will come into her room while I read. I find it no harder to read to a group than to one, and in both instances the process has become much simpler and more pleasant. I make it a custom to go to Grandmother in the late afternoon after I have finished my office work for the day.

Has your young people's group appointed an official "reader" to represent you among the shut-ins of your church and community? Or have you considered the possibility of learning as a group how to read the Bible aloud? This technique may be mastered easily and is an art to which the blessings of shared fellowship are great. Your own meetings will improve if you can learn the simple elements involved in clear reading of the Scripture passages.

Start with some well-known and easily recognized passage, perhaps Psalm 23. Do not trust to memory, but read the words through as though they were new and you saw them for the first time. Read slowly and make a special effort to speak distinctly. If you expect to read before a large group this is necessary by the very nature of the size of the audience; if you plan to read to someone who is ill or aged, the hearing may be impaired slightly.



H. Armstrong Roberts

Read from a volume with good print. If possible have a sturdy copy with the verses plainly marked and pages that do not tear in frequent handling. One that will open easily and lie flat is preferable.

Since reading aloud takes a longer time than reading the same passage silently, perhaps you will wish to start with one book of the Bible. Take your favorite, perhaps one of the Gospels, such as John. Devote several visits to reading from that book.

This will do away with the necessity for much conversation—a helpful item if you read to someone that you do not know well. Walk in and say something pleasant, such as: "Hello. I think you're looking better today! I've come to read to you again."

You may start where you left off on your previous night, if you like. And after a short period put the small book into your purse or pocket, saying, "This has been pleasant, hasn't it?" and walk into the next room. Or go on about your own errands at the store or at the library. Such a call should not be lengthy. Never read so long that you tire the patient.

Do not be afraid, when reading aloud, if you come to names difficult to pronounce. Even with a self-pronouncing Bible, which has the syllables marked with phonetic aids, some of these names will be peculiar. Much time is wasted and embarrassment results in reading publicly if the speaker pauses to go back over the word or perhaps to say aside, "Is that the way you pronounce it?" or "Is it this way?" The pronunciation makes no difference to the context, and to pause draws attention from the real meaning of the sentence. After all, how one Bible city name is pronounced seems to be of much less importance than hearing what acts of faith and courage took place within that city. Of course, if you have glanced over the passage before your visit you can get some idea of this pronunciation beforehand.

Because the Bible chapter ends with a certain verse does not mean that your reading must end there; read on until you complete the incident, even if you have to go into the next chapter to make the passage clear.

Read slowly, pausing between sentences and paragraphs, but not long enough to break the thread of thought. Remember, much of the Bible was written to be read aloud and not silently. Some of the Psalms were used in group recitation. The use of the word "Selah" at the end of certain verses in the King James Version, which indicates that they were chanted together, can be wearisome when read by one voice and not chanted antiphonally as originally intended. It is advisable to eliminate that word when reading aloud.

When one story is finished, stop for a few minutes before going on to the next verse. If you were reading from a modern anthology of short stories, poems, essays and plays you would not continue reading aloud without a pause between types.

How to find what you wish to read at the moment may be a problem at first. The use of a concordance will help you to locate specific passages, but there is danger in relying too much on the concordance and spending too little time on the actual reading. Stopping to look up the location of places mentioned is a pleasant diversion, particularly if your Bible has placed maps, but it takes time from the continuity of the story. Do this only if your patient expresses an interest.

One of the real delights in reading the Bible aloud is the discovery of its good stories. With segregated sentences used as texts, it will be easy to forget that the verses are part of larger stories. In your reading you will recall many familiar Bible stories that you learned years ago in church school classes and

discover them anew for reading either to adults or to children, when the whole story with its entire setting can be used.

Such stories as those of Joseph and his brothers and the missionary journeys of Paul exemplify the adventure stories beloved by all ages. For brief reading the Psalms have a universal appeal.

In the case of my grandmother I have seen demonstrated what the doctors call the "therapeutic value of the Psalms." Sometimes when I arrive it is necessary to tell her that I am her granddaughter and why I have come. But after reading awhile her mind focuses on them, and she begins to repeat phrases. Finally a whole Psalm will come back from memory, and she will be following along with my reading. After that she can talk to me about the present.

The Bible has served as the connecting link across several generations and different experiences since we began this reading aloud. It has real possibilities for every young people's group that hopes to serve by passing along God's words of reassurance and peace in these days of war and conflict.

LIST OF TOPICS, JANUARY-JUNE, 1945

Published in *Young People's Topic*

DATE	TITLE	TYPE OF PROGRAM
Jan. 7	More Stately Mansions	Panel Discussion
Jan. 14	What Conversion Does	Committee-Report
Jan. 21	Four Portraits of Jesus	Panel Discussion
Jan. 28	Since Christ Is Lord—Youth Serves	Committee-Report
Feb. 4	"One O'er All the Earth"	Panel Discussion
Feb. 11	Christians in the Southwest Pacific	Committee-Report
Feb. 18	Behind Locked Doors	Committee-Report
Feb. 25	What's Doing in Burma?	Informal Discussion
Mar. 4	Money Goes to Church	Panel Discussion
Mar. 11	Should We Pay for Play	Interview
Mar. 18	This Way to Tomorrow	Dramatization
Mar. 25	Revolution in Religion	Committee-Report
Apr. 1	April Fools	Committee-Report
Apr. 8	What Youth Thinks	Poll of Opinion
Apr. 15	Champions of a New Order	Town-Hall Meeting
Apr. 22	These Things Will Last	Radio Program
Apr. 29	The Gospel According to You	Panel Discussion
May 6	Make This Summer Count!	Round-Table Discussion
May 13	Leadership Begins at Home	Town-Hall Meeting
May 20	Education and Religion, Incorporated	Panel Discussion
May 27	Tests of Leadership	Committee-Report
June 3	Save Your Health—You'll Need It!	Interview
June 10	So Little Time—Make Use of It!	Panel Discussion
June 17	Friendships That Endure	Dramatization
June 24	How Jesus Develops Leaders	Committee-Report

TRY THIS GAME

At Your Next Party

FRUIT SALAD

By Robert Ray Page

To identify the contents of this fruit salad simply unscramble the jumbled words. For example, No. 14 is GFI. Unscramble, it would spell FIG. Ten minutes is par.

1. NABAAN _____
2. CIRATEENN _____
3. CAPEH _____
4. PALPE _____
5. RYHERC _____
6. LUMP _____
7. REAP _____
8. ONEGAR _____
9. PROTICA _____
10. PEGAR _____
11. NIIRAS _____
12. MELON _____
13. REPUN _____
14. GFI _____
15. EIMMNOPRS _____

Answers

1. BANANA
2. NECTARINE
3. PEACH
4. APPLE
5. CHERRY
6. PLUM
7. PEAR
8. ORANGE
9. APRICOT
10. GRAPE
11. RAISIN
12. LEMON
13. PRUNE
14. FIG
15. PERSIMMON

From All the World

(*Concluded from page 36*)

that have become so much a part of our celebration of Christmas. As the speaking choir leads us we shall make our response with the phrase, "We Thank Thee, O Lord."

SPEAKING CHOIR: For all the peoples of our land

RESPONSE: We thank thee, O Lord

SPEAKING CHOIR: For our rich heritage from all the nations of the world

RESPONSE: We thank thee, O Lord

SPEAKING CHOIR: For our high hopes of achieving brotherhood with all mankind

RESPONSE: We thank thee, O Lord

SPEAKING CHOIR: In thy name we pray, Amen.

The children in the pantomime join in the litany and also in the final singing of "Silent Night," maintaining their positions through the benediction until the beginning of the postlude. The high school choir leads the general group in the singing of "Silent Night, Holy Night."

BENEDICTION: By the pastor

POSTLUDE: "In Christ There Is No East or West."

A NEW BOOK

JOHN D. BANKS has prepared a fine booklet on *Discussion and Program Suggestions for Seniors on the American Indian.* This booklet will be used in conjunction with the book, *This Is the Indian,* by Earle F. Dexter, and is part of the series sponsored by the Missionary Education Movement. Such a booklet is excellent as workshop material for it encourages thought and gives the young people some practical suggestions that they can carry out. A questionnaire on the Indian-Americans proves to be most revealing. Mr. Banks goes straight to the causes of our misunderstanding of the Indian-Americans and explains away the erroneous stories. Worship and reference material abound as well as program suggestions. This booklet used with Mr. Dexter's book would offer splendid opportunities in young people's groups.

Published by Friendship Press, New York, May 22, 1944. 23 pages. Price, 25 cents.

■

All around our feet shall shine
A light like that the Wise Men saw,
If we our loving wills incline
To that sweet Life which is the Law.

—JAMES RUSSELL LOWELL

Education for World Order

If the Road Is Long and Hard, What Then?

By HERMAN J. SWEET[1]

EARLY IN 1944 the Twentieth Century Fund compiled a directory of "Postwar Planning in the United States," listing 162 separate organizations engaged in some sort of planning for the postwar period. Over the nation there have been and are now thousands of study and discussion groups. Conferences have been numerous indeed and very well attended on the whole. This indicates wide recognition of the need for planning. It reflects the great hope that the scourge of war may be removed and that the great new day of peace and order shall have been bought by this world-wide suffering and destruction.

But the first waves of optimism have passed over and hope is overshadowed by fear and even despair. If peace is to be a compromise, if imperialism is not dead, if we have not yet learned the peaceful way to economic freedom and plenty, what shall be our answer to the disappointed millions to whom the church has held out the hope of a brave new world?

Idealism Rooted in Religion

The boundless idealism of our people is rooted in our history as a nation and even more largely in our religious heritage. It has continuity with our far-flung missionary enterprises of a hundred years and more, our love of the good life for all men, proclaimed from pulpit and platform, and set forth in every classroom.

Even so, there is great danger in this idealism which is too largely sentimental and unrealistic; which has its roots in religion, but for which the spiritual insights and disciplines have too far faded away. Idealism which is based upon the sentimental good will of a people who have not greatly suffered, or which is a mere rationalization of a desire for comfort and security, may meet frustration with despair and cynicism. But idealism based on a sure faith and upon spiritual foundation can withstand all the shocks of deferment and disappointment.

History should surely teach the Christian that a shallow optimism is not Christian. Said the editor of the World Alliance News Letter (April 15, 1944): "The struggle for world order requires a long, persistent effort by men of good will to win profound reorganization of the family of nations. It also requires a brief, intensive effort to make the most of the limited possibilities for a better order as they are created by the war effort and by victory. The one involves the next century; the other, the next few years of change and decision. The longer phase of the struggle is like climbing a mountain. The immediate phase is like finding the next foothold beyond a perilous crevasse."

Education for world order demands this long-time strategy and these short-time tactics. The Christian has to live now as if the Kingdom were already here. Paradoxically he has to know that the Kingdom has yet to be achieved. He must see that today's living creates the conditions for the greater reign of God still to be achieved. The Christian is never satisfied, never complacent, never lured into false security. Yet he never gives up to despair and bitterness, nor does he escape responsibility for present action by the excuse that all achievement is a work of centuries.

We must arouse Christians to action. We must teach them the tactics of winning battles on many a beachhead, while slowly learning the strategy for the larger campaigns of total war against the evils which beset the world.

The Christian Position

What is the Christian position? It is based on the knowledge that sin is deep rooted and persistent in man. No matter what organization of society may result from the war, it can only make more or less possible the freeing of man from the awful results of his selfishness and greed, his ignorance and fear. Winning the war and creating the right conditions for peace only afford opportunity; it cannot usher in the millennium. The long work of redemption must go on. Over against man's sin and his inhumanity to man, needing always the mighty working of God's grace, man's idealism, we behold man's self-sacrifice, his parental love, and his eternal search for beauty and right, as they struggle for dominance. In large measure, economic and political ordering of society and of nations cannot produce these finer things; the right sort of world order, however, gives them a chance to grow.

We shall do well to ask ourselves in this crisis, "Is our Christian faith deep enough to withstand the shock of disillusionment and frustration?" The answer to that question is by no means sure. But one thing we do know: the things we seek are fruits of the Spirit, not fruits of the clever scheming of unspiritual men, no matter how benevolent in intention. And having shown our people, young and old, how "to find the next foothold beyond a perilous crevasse," we shall do so with no minimizing of the hazards of mountain climbing or of the long way to the top.

Most important of all, we must not fail in these days to teach that "world order begins with the tiniest fraction of an attitude"; that it begins in each home and each neighborhood; that without moral and spiritual health in each community where people draw the very breath of daily living, no world order can long endure.

A Realistic Program

A realistic Christian education for world order will prepare Christians to capitalize their gains and at the same time to meet triumphantly all reverses. This last may be done:

1. By building firmly on the sure foundations of the Christian faith: one God, one brotherhood of *all* mankind, the universal moral law, man's dependence on God, and the redemptive power of Christ.

2. By honestly evaluating our gains and losses in this global war in terms

[1] Director of Leadership Education and Church School Administration for the International Council of Religious Education.

of spiritual values. We must show men that this war is a result of man's sin and wrong. Perhaps through it we have gained a new chance for freedom and a more just order. But the awful costs of modern war are such that either we shall ultimately conquer war or war ultimately will destroy our civilization and all that we hold dear.

3. By frankly facing the preponderance of pagan forces in the world and the power of organized evil. We can take the first sure steps toward permanent peace now. But a world plan which will make peace possible can only succeed at last after many years, yes even decades, devoted to righting the deep-seated wrongs of the world. Long years of reconstruction and much sacrifice lie ahead. The Christian must distinguish between the "peace and order" of stagnation and the dynamic order of the growing reign of God in the hearts and lives of men. This can never mean comfort and ease.

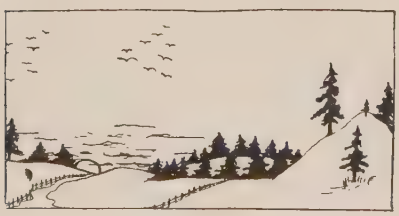
4. By relentlessly pointing out that economic justice and opportunity are never ultimately a material problem, but always a moral and spiritual problem. Lack of food and housing does degrade men; abundance of food and housing does not perforce make men noble.

5. By carefully teaching the skills and techniques of social education and action, but never as a substitute for moral regeneration. Social organization is necessary, but the motives of men are still the paramount issue.

6. By constantly keeping clear the fact that in Christian action the end never justifies the means; unless the means are right the end will be corrupted.

7. By patiently showing that underneath the apparent chaos and disorder and destruction, God is working out his plan. There are things which abide. "Faith has still its Olivet and love its Galilee."

8. By keeping Christian people from being engrossed in the petty and immediate; by saving them from setting too great store on expediency, and in consequence compromising the long-time good for the immediate petty victory. We must do what can be done today, but only if it lays a secure foundation for greater tomorrows.



OUT of STEP

By W. Everett Henry

SOMETIMES, at least, it is a good thing for people to be out of step, especially when they are, to use words from Thoreau, "listening to the beat of a different drummer." The history of the United States is doubtless the most striking proof of this the world affords.

The early settlers of the thirteen colonies were out of step politically and religiously with the lands from which they came. It was chiefly because of persecution that they came to America. They were also much out of step among themselves for nearly two hundred years of our history.

At least fourteen different racial strains were represented in these early settlers: English, Scotch, Welsh, Irish, Dutch, German, Moravian, French, Swedish, Spanish, Finnish, Salzbergian, African, and Jewish. These settlers, of different races, came from vastly different political and religious backgrounds. By the time of the Revolutionary War, there were more strains of Christianity than of race. A careful tabulation shows at least eighteen Protestant groups. These early differences of opinion constitute what is probably the most significant fact of early American history, and of the two groups of convictions—political and religious—the latter proved the more important.

No other nation has ever been so largely Protestant in origin as the United States. The early settlers in Canada and in Central and South America were predominantly Roman Catholic. Not so in this land! In the original colonies from the beginning, the religious point of view was overwhelmingly Protestant.

A marked strain of independence has always characterized Protestantism, and the reason it broke up into so many groups was that men claimed this independence. They were not afraid to be out of step. As we regard controversies today, the early colonists may not have differed widely in their views; but they differed strongly. They clung to their convictions and were ready and able to give a reason for them. They knew what they believed and why they believed it. To be in a minority neither awed them nor made them subservient. They were ready to meet opposition, even persecution, in proclaiming the truth as they saw it.

Oddly enough, the existence together of this variety of belief and this spirit of independence generated a spirit of both tolerance and unity. The various groups were small. None was large enough to lord it over the others. Circumstances compelled them to learn to live together. Common foes demanded co-operation in emergencies. Soldiers from all groups (except the Quakers) fought side by side. The hard life of those days left little room for any feeling of superiority. As this spirit of tolerance developed, there arose also, chiefly through the labors of Whitefield and his co-workers, a feeling of unity in the midst of diversity.

These years of colonial history set the pattern for the future development of Protestant Christianity in this country. The various shades of belief in pre-Revolution days have continued to increase, and today the United States has more denominational groups than any other land on earth. Some feel that this multiplicity of denominations is hurtful to the Christian cause, but let us weigh the facts before making such a judgment. At the time of the Revolution, only one in twenty-five of the population was a church member. The proportion increased steadily until, in 1900, it stood at slightly more than one in three. During the four decades since 1900 the increase has been small; in fact, the ratio has not yet reached one in two. In short, it was during the period when denominations were multiplying and denominational rivalry was at its height that church membership gained most rapidly.

Furthermore, it was this growth of these many Protestant groups side by side that assured religious liberty to the people of the United States. It was their variety and comparative equality in numbers and influence that led those who framed the Constitution carefully to refrain from placing in that document any article concerning religion. Later, when the Constitution had been adopted, some Christian groups felt that their liberties had not been sufficiently safeguarded. Immediately they began a systematic agitation which led to the adoption of the First Amendment.

Of this agitation, Dr. Leonard W. Bacon, in his *History of American Christianity*, wrote: "So far as this work was a work of intelligent conviction and religious faith the chief honor of it must be given to the Baptists." He points out that other groups, especially the Quakers, helped, but concludes that "the active labor in the cause was mainly done by the Baptists." Thus came into existence the principle of separation of church from state, one of the greatest contributions of the new world to civilization as a whole.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: Light from Christ on Life Today

AIM: Through a study of principles revealed in the Bible to learn Christian ways of solving social problems

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission

LESSON 10 — DECEMBER 3

World-wide Christian Fellowship

John 17: 18-23; 1 Corinthians 1: 1-3; 12: 4-14; 2 Corinthians 8: 1-9

John 17: 18-23

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

1 Corinthians 1: 1-3; 12: 4-7, 12-13

1: 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

12: 4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

KEY VERSE: *Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one.—John 17: 20-21*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The word "ecumenical" has been in popular use only a few years. It means "world-wide." The Christian church is more nearly ecumenical than any other organization. Its Scriptures are read in more than a thousand languages. It has churches in every continent and in most nations. It lists in its membership almost one-third of the people on earth. Even in war times its fellowship overruns national barriers, giving people of enemy nations a basis of brotherhood.

Religious Freedom

The earliest Christians looked upon the churches as a single brotherhood, but there was no authoritative earthly head. Jerusalem was at first headquarters for the movement. When questions of policy arose, they were referred to councils held in the Jewish capital. After Peter had welcomed Gentiles into the group, he felt obliged to report back to the "apostles and brethren" in Jerusalem (Acts 11: 1 ff.). Although they contended with Peter over his apparent disregard for the line separating Jews and Gentiles, there was no show of authority, either on their part or on Peter's part.

Ecumenical Christianity has its principal text in the sections of today's lesson quoted from the intercessory prayer of our Lord. Surrounded at the time by the little band of disciples in the upper room, he prayed that they be one with him. He used a striking parallel to express the essential unity of the disciples with one another. They were to carry forward the work for which he had been commissioned (John 17: 18). If one reflects how totally unified were all of Jesus' aims and acts, one will sense his meaning as he prayed for the whole apostolic group to be one. As for himself, he was wholly given over to doing God's will (John 4: 34).

Larger Unity

Just as John 17: 18 suggests unity among the disciples, so John 17: 19 mentions their need to be consecrated. Jesus had sanctified himself for them. It is little wonder that Luke described the disciples later as "continuing daily with one accord" (Acts 2: 46). The same writer records that the "multitude of

them that believed were of one heart and of one soul" (Acts 4: 32). Jesus intended this unity of heart and soul to exist in oncoming generations of Christians, just as it did in the apostolic group.

It is unnecessary to try to make unity organic; it must be spiritual. If one feels toward his Christian brethren as Paul felt toward the Christians at Philippi, organizational barriers will mean little. He called them, "my brethren dearly beloved and longed for, my joy and crown" (Phil. 4: 1).

Unity in Diversity

The unity that Paul felt existing throughout the Christian world of his day included "all that in every place call upon the name of Jesus Christ" (1 Cor. 1: 2). But the richer meaning of such unity is described in a later section of the same letter in terms specifically applicable to church life today. Paul stated that there are "diversities of gifts, but the same Spirit. . . . differences of administrations [varying forms of service], but the same Lord. . . . diversities of operations, but . . . the same God which worketh all in all" (1 Cor. 12: 4-6).

Here we have one of the clearest guides in the New Testament to interchurch work. It appears in a discussion of "spiritual gifts" (1 Cor. 12: 1). There is at least one basic belief on which all Christians agree: "No man can say that Jesus is the Lord, but by the Holy Ghost." Men calling themselves Christians have held to that belief for nineteen centuries. Background, training, individual talent—all affect one's interpretation of the Lordship of Christ; but the belief itself is the very essence of the Christian life. Having laid hold of that great truth, one is prepared to live a new life.

Individuals in the church have varying gifts; each is responsible to use his gifts for God. Paul declared that "the manifestation of the Spirit is given to every man to profit withal [for the common good]" (1 Cor. 12: 7). Those who have studied carefully the interchurch situation will agree that a basic cooperative spirit is not hindered by the diversity of customs and modes of expression.

Strong Denominational Ties Needed

One observes that the active leaders in interdenominational programs are also leaders in the programs of their various denominations. In fact, the great interdenominational movements are what their names imply. The policies and programs of interdenominational agencies are formulated by the different denominations. They function for all denominations jointly in fields that no one denomination can occupy alone. The interdenominational program would fail utterly if the co-operating denominations were to become weak and ineffective.

All members of all churches constitute "one body" (1 Cor. 12: 12-13). Each member of the body has its peculiar work to do, and the success of the whole body depends upon the effective operation of each part.

Paul was a master in the art of expressing deep and important truths in simple words that cannot be misunderstood. He described this working body of Christians in terms of the human body, which has members with specialized functions. Though the members are obliged neither to look alike nor to do the same things, they work toward the same end. The welfare of the body depends upon the faithful functioning of all parts.

Another familiar illustration of the same truth is seen in our fighting forces. Infantry, air corps, and navy all have their specialized types of work and their peculiar traditions. Each is required to do its work well. In addition, they are asked to work together, and recently they have given spectacular evidence of an ability to do so.

Adults remember with chagrin a time when denominations fought it out in theological debate and in an eager scramble, each to supplant the others. The first large-scale attempt to cooperate across denominational lines was in the Foreign Missions Conference which has now celebrated its fiftieth anniversary. In the United States the Federal Council of Churches was started but a generation ago. Now we have city, state, and county church councils through which Christians of every name join hands to glorify Christ as Saviour. In recent years the World Council of Churches has become a reality. Without exception, these interdenominational movements are undergirded by strong denominational organizations, each doing its best and all working together.

Paul points out two mistakes that the individual member of the body of Christ may make: the mistake of denying that he is a part of the body, and the mistake of trying to force uniformity where only unity is needed.

Uniform Lessons—1945

Outlines in January Issue

ADULT TEACHER

By Howard K. Williams

■

What sort of world would you like to live in, if you could remake it according to your own choosing? In the physical realm most of us would be fairly well satisfied with the beauty and majesty revealed in nature. Of course, we would eliminate some things that annoy us, for instance the snakes and the pests. But in human relations what would we eliminate? Some people seem to like to find fault with others and stir up strife, and even fight. Dr. Charles E. Jefferson wrote that people are like sticks of dynamite ready to go off at the least provocation; and who can dispute this? But do we *like* it so, or would we prefer fellowship with one another, that, beginning with our own personal contacts, might expand to become world-wide?

World-wide Fellowship Begins in the Heart

Such fellowship began in the heart of God. He "hath made of one blood all nations," says Paul (Acts 17: 26). In this great prayer of Jesus as recorded in the seventeenth chapter of John, our Lord reveals that this same ideal of world fellowship is in his heart also. It follows that we can be at one with God and Christ only if such an ideal is in our hearts too. Many a so-called Christian is not interested in world fellowship; what therefore can be expected of the non-Christian? Even the apostles learned with difficulty that this ideal in the heart of Jesus included the Gentile as well as the Jew, as Paul kept insisting. Truly our Lord envisioned a fellowship that included every human being. The present tragic hour in the world is evidence of serious failure to regard everyone as included in God's love. The superman, the "I am more valuable than thou" attitude of nations and organizations and persons, is the enemy of the ideal in the heart of God: the loving fellowship of all men the world around. Is this fellowship in your heart? How does it show itself in your home? Among your neighbors? In your church? At your work? In your contact with others, including other races?

First Expression in Prayer

Prayer as "the soul's sincere desire," is about as good a definition as you can find. Unless our utterances in prayer begin in a sincere desire of the heart, such are not prayer. Saying a prayer is

not praying. Now if world fellowship is in our heart, we shall naturally express it in prayer, even as the spring expresses itself in the clear, running brook. So in this recorded prayer of Jesus we find him earnestly expressing his heart's desire, "that they all may be one; as thou, Father, art in me, and I in thee."

In your prayer and purpose and effort, do you give expression to your soul's sincere desire that you may be one in Christ and in God, and that therefore you may be one with all those who love Christ? How great a part of your praying is for real world fellowship in our Lord?

Expression in the Church

This fact is clearly indicated in this prayer of Jesus. "I pray not for the world, but for them which thou hast given me." There is a great deal of talk just now about world peace and how we can keep peace in the world so that there may be no more wars. And there is only one way, just one, and that is in Christian world-fellowship. And there is only one way to get it and that is to desire it, to desire it greatly enough to make it the soul's sincere desire expressed in life. This kind of life is in Christ and flows out from him. So he prays, "that they all may be one" and "that the world may believe" and believing may become one with us and in us.

In early days a pagan philosopher noting the conduct of Christians exclaimed in surprise, "Behold how these Christians love one another!" He truly was amazed. It was a new thing under the sun. Today, a pagan observing a company of so-called Christians, with sarcasm and a curl of the lip says, "Behold how these Christians do love one another." The church cannot redeem the world to a Christian fellowship by unbrotherliness within its own body. In other words, Christ evidently meant that his beloved fellowship must be, first of all, existent within the circle of his followers before it could function in the world. How far we are from that comes clear, in any ministers' meeting, or church business meeting, or official board meeting, or association meeting. We have far to go even in our own ranks, before we can expect a world of Christian fellowship. Read the book of Acts, the story of the early church, and note how oneness dominates: one heart and one purpose. They had not reached that unity but they knew it was their only hope of real service for Christ.

And now how shall we go about getting this oneness with Christ into the world? Let it begin with me, and in my own class and in my own church. Let us make this our prayer and purpose. This was Paul's attitude as he established churches, "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Not Sameness

We are having demonstrated to us in this war effort more graphically than ever before that oneness is not sameness. Our one great effort has been to win this war quickly and get through with it. We all agree on that objective, but note how many different things are involved in this effort from the firing of a gun in battle to the woman in the home saving the drippings of bacon fat. In chemical laboratories and in factories, in mines and refineries, in canning and preserving establishments, in long marches through mud and dust, on the sea, under the sea and in the air; at desks and benches, in jeeps and in kitchens, in cloth factories and tailor establishments. Who can tell how many diverse occupations in this war effort converge into one great enterprise?

Even so says Paul, "there are diversities of gifts, . . . differences of administrations, . . . diversities of operations, . . . but the manifestation of the Spirit is given to every man to profit withal." Note, "But to *each one*." Read forward in this passage, 1 Corinthians 12. To one he gives wisdom, to another knowledge, to another faith, to another healing, and so on. "But all these worketh that one and the selfsame Spirit. . . ." *Diversity* in *oneness* and *oneness* in *diversity;* this is the method of God in the world. So the world manifests great variety, and yet there is "one far off divine event toward which the whole creation moves."

Who, then, shall determine the importance of whom, either in the world of work or in the church of Christ? Is the man driving the tank more important than the cook who furnishes nourishing food for that driver? Is the general more important than the soldier?

In his graphic way Paul uses the body to illustrate this great truth of oneness. Which can the body best do without, the heart or the liver? Which would you rather do without, your eyes or your feet? Your answer is "Neither." We desire all. We need all to make a perfect body. So we being many are one, and to be perfect must be dominated by one spirit, even the spirit of Jesus. Read 1 Corinthians 12, and continue on through the thirteenth chapter. You will find there a fitting expression of the lesson for today on a world-wide Christian fellowship.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

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Approach

Have you ever heard a speaker refer to "the church"? Probably you were uncertain just what he meant. Perhaps he was speaking of his own particular church organization, his own denomination, or all Christians everywhere. For the most part, we seldom think in terms of the great body of Christian believers throughout the world. More frequently we think of the particular church which we attend. It is natural for us to think in such terms, but if religion is to have the utmost strength and appeal, there must be a deep understanding of the ties that knit all Christians together in a world-wide fellowship.

Much misunderstanding and prejudice could be avoided among Christians if they would consider the aims which they have in common with fellow Christians everywhere. Sometimes we are inclined to think only of the differences and to magnify them so much that they seem to present insurmountable barriers to world brotherhood. If you keep in mind the situation in your own community, you will probably discover that there is ample room for closer co-operation, not only between churches of different denominations, but between churches of the same denomination.

Scripture

The Gospel of John has been called the most beloved of all the New Testament books. Throughout its length the reader is conscious of the presence of God as he is revealed in Christ. Jesus' prayer (John 17) stands out as one of the most magnificent devotional passages in the entire Bible. The first part of the prayer is for Jesus' own message and ministry; the second section includes the great body of Christians everywhere who would come into the fellowship through the work of the disciples. This last section especially should be in our hearts today: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17: 21).

Paul was the first outstanding exponent of world-wide Christianity. He attacked the leaders of the early Christian community who thought of their religion in terms of Jewish sectarianism. He wrote to the Roman Christians: "I

am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). In his letter to the church at Corinth, he spoke of the different spiritual gifts which men possess, but pointed out that they are all united in the one great spiritual power of God. He urged all Christians everywhere to remember that they are a part of the body of Christ. "Ye are the body of Christ, and members in particular" (1 Cor. 12:27).

Interpretation

One of the factors which militates against the success of the Christian enterprise is the inability of its members to unite in a program of action. One cannot imagine an army attaining any considerable success if it has no unity of command or of purpose. Keep in mind, also, the picture of a great dam which channels the power of water so that it may be used for the benefit of man. The Christian churches of the world indeed have had influence; but they have not yet found the method for co-operating in a manner that will harness their great potentialities for righteousness into one powerful force to change the world.

The problem goes back to the individual church in its relation to other churches in the community. A bold, constructive program can be achieved if pastors and people are willing to think more of Christ and less of themselves. Some pastors and lay leaders, it is true, are hemmed in by the particular discipline of their churches. The only hope in such cases is for a readjustment of discipline which would permit greater co-operation. The people have a real opportunity to make their voices heard in this respect.

Summary

It was Jesus' desire, as expressed in his prayer, that his followers should find a true unity of purpose and achievement. Disunity, he knew, would defeat the mission for which he gave himself. He held out to them the example of the wonderful unity of his own life with that of the Father. The prayer of each sincere Christian should be for greater co-operation among Christians.

Questions

1. Make a list of the activities in which your church and other churches in the same community might engage.

2. Do you think the missionary enterprise has made any significant contributions to the cause of Christian unity? In what respects?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The purpose of this lesson is to teach that Christianity is for the entire world. It is not a racial or national religion. It is not a religion for either the privileged or the underprivileged. It is a religion for all; in Christ all men, whatever their circumstances, become brothers.

In the Christian fellowship there is room for all the differences between men. There are no color lines. A Negro may be as good a Christian as a white man. There are no economic lines. Some of the poorest people in the world are among the noblest Christians; so are some of the rich. There are no educational requirements. Ignorant and illiterate people may love and serve the Lord; many of the world's greatest scholars love and serve him, too. There are no age limits. Little children and the aged may find salvation in Christ. In fact, no matter what kind of man one may be, no matter where he lives, how he makes a living, or what he looks like, he can become one of Christ's disciples and a member of the Christian church.

One thing only is required of one who would enter the Christian fellowship. That is a complete commitment of his life to the Lord Jesus Christ. That is the one thing which binds together Christians everywhere in spiritual union. This sharing of devotion to Jesus transcends every difference among men. But it does not eliminate the differences. Indeed, the Christian fellowship is enriched by the differences of those who belong to it, just as the rainbow is made more beautiful by its many colors.

All who are really loyal and devoted to Christ are willing to serve him with all their talents. Some can teach, some can preach, still others can serve in other capacities. There is something that each one can do. Paul points out that the church, like the human body, has many members and that all must work together for the good of the whole. He refers to the fact that there are all sorts of gifts among Christians and that each one should use whatever gifts God has given him.

The world today, happily, is beginning to realize that it must unite. More and more it becomes apparent that mankind is headed for destruction unless some kind of world order can be established. But the problem is great because there are so many conflicting interests among men. Christianity alone can solve the problem, for Christianity provides unity without trying to do away with differences. It says: Let life be enriched by differences, let diversities of gifts be employed for the common good. It offers in Christ a leader worthy of the devotion of all men.

Truth in Action

If the Lord's Supper is to be observed at the morning hour of worship, plan for the pupils to attend the service in a body. Tell them to think of all the different peoples of the world who are today doing this same thing. Think of Christians of all races. Think of the peoples of Africa and the South Sea Islands, of Eskimos, of Indians, of all sorts of people, speaking their own languages around the table of the Lord. Think of men far from home, men in the service of their country, men who have not seen loved ones in months and years. They are bound together in a spiritual union as they observe the Lord's Supper. Think also of those who through the centuries have observed this ordinance. Think of Paul and the early Christian churches, of Martin Luther and other leaders of the Protestant Reformation, of our own American forefathers. As we ourselves partake of these elements, do we not feel that we are a part of that great company of the ages who have loved and served Jesus? Truly, as we do this thing we follow in his train and in their train. It is a great privilege to belong to this world-wide Christian fellowship.

But merely partaking of the Lord's Supper is not sufficient to show that we share in the fellowship of Christians everywhere. We must also dedicate our abilities and talents, all that we are and all that we have, to the service of Christ. We have a life to live. We can live it for him. But we live for him only as we live for one another. He himself said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The very humblest, as well as the greatest, are his brethren. They must be regarded as our brethren, too, if we are truly Christ's followers. Let your intermediates suggest things which they themselves can do in Jesus' name to increase the world-wide Christian fellowship.

Correct answers to the true and false test are as follows: (1) false; (2) false; (3) false; (4) true; (5) false; (6) false; (7) true; (8) true; (9) true; (10) true.

LESSON 11 — DECEMBER 10

Christ in the Home

Genesis 1: 27-28; 2: 18; Matthew 19: 4-6; Luke 10: 38-42; Ephesians 6: 1-4; 2 Timothy 1: 3-6

Matthew 19: 4-6

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Luke 10: 38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

2 Timothy 1: 3-6

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

KEY VERSE: *These things I command you, that ye love one another.—John 15: 17*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The sacredness of marriage (Matt. 19: 4-6), the beauty of a good home (Luke 10: 38-42), and the importance of a Christian family tree (2 Tim. 1: 3-6), are covered in today's lesson.

Although the earliest marriages recorded in the Bible were deeply religious and entered into with the sanction of God, there was no wedding ceremony. Neither priests nor patriarchs were called in to speak official words as the contracting parties became man and wife.

Marriage, however, was not considered lightly. It is doubtful if any nation has ever placed as much importance on marriage as did the Hebrews. The Bible reader who is acquainted with the ancient history of Semitic nations is amazed at the striking beauty and sacredness of marriage among God's chosen people, as contrasted with the sordid picture of marriage generally among Semites before Bible times.

Marriage Becomes Sacred

To be sure, there are some bright spots in the ancient picture to which we have just referred. Monogomy seems to have been practiced to some extent even in ancient Babylonia and centuries before the time of Hammurabi (2,000 B.C.). There is also reference in Hammurabi's Code to "executing a contract" of marriage. Divorce was open as a recourse for discontented husbands, but they might be required to pay alimony. On the other side, the Hebrew picture is not without its shadows. Even in the Bible record, there were times when the wife was counted as a personal possession of the husband. (See Ex. 21: 7-11.) There was no objection to a man's having more than one wife (Deut. 21: 15 ff.).

Along with these evidences of a primitive throwback, there are also evidences of the hand of God. The story of the divine announcement to Abraham and Sarah that a son was to be born to them is told with dignity and beauty, as well as frankness (Gen. 18). Sarah's death and burial are related in words that appeal to the most cultured nature (Gen. 23: 1 ff.). There is refinement and devotional charm in the story of Isaac's oriental courtship of Rebekah (Gen. 24).

Marriage Feasts

Although we find no evidence of a ceremony, nevertheless marriage was sometimes an occasion of feasting and merriment. Even in the case of Samson, who took a wife contrary to all the rules of his order, the marriage was celebrated by a feast (Judg. 14: 8-9). Jesus' first recorded miracle was at a marriage feast at Cana of Galilee (John 2: 1 ff.). One of his great parables of the kingdom is a description of a feast which a king gave at the marriage of his son (Matt. 22: 1 ff.).

Marriage a Holy Union

In their thoughts on marriage, there is a great deal of difference between Jesus and the ascetics of his day and ours. Those who think that marriage is merely an escape for people who do not have the fortitude to endure a celibate life, could not prove their point by Jesus' words. Even Paul, who was not married, was not an extremist on the point. Aquila and his wife Priscilla (Acts 18: 2 ff.) were among his closest companions in labor. We should remember also that Paul used the relationship of husband and wife as a parallel to illustrate the sacred intimacy of Christ with his church (Eph. 5: 29 ff). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5: 25, 28, 33).

Marriage was a much discussed question at the time of Jesus' earthly ministry. The Essenes, the best known ascetic order of the day, numbered about four thousand, it is said. They were sworn to celibacy. Hillel and Shammai, two leading Jewish scholars living about the dawn of the Christian era, represented two opposing schools of thought

on the subject of divorce. The former held to a very liberal view which must have been highly acceptable to such ignoble contemporaries as Herod Antipas, tetrarch of Perea, the area "beyond Jordan" (Matt. 19: 1). Herod, it will be recalled, divorced his wife to marry his niece Herodias, wife of his half-brother Philip, and then beheaded John the Baptist for speaking out against the affair (Mark 6: 14-29). Shammai and his followers held that divorce could be granted legally only on the grounds of adultery or fornication.

Jesus and Divorce

The Pharisees threw at Jesus the same question that had brought John the Baptist to his death, and it was in the domain of Herod. These questioners wanted Jesus to state publicly whether he stood with Hillel in holding that a man might put away his wife "for every cause." Jesus did not equivocate. As usual, his answer was clear and scriptural. He made no reference to divorce. While others discussed whether and how a marriage might be broken, Jesus discussed how it can be made more binding. By his reasoning, the marriage bond is inseparable: "They twain shall be one flesh" (Matt. 19: 5). He quoted from an Old Testament reference to marriage (Gen. 2: 24). But the familiar warning against disrupting the sacred bond, a sentence almost invariably used in marriage ceremonies, is Jesus' own statement (Matt. 19: 6).

A point of emphasis with a very modern application appears in this discussion. With divorces in some quarters equal in number to the marriage licenses issued, there seems to be a great need for courts of human relations in which men and women contemplating divorce are aided in finding reasons why they should not separate, and means for making marriage happy and permanent.

A Home Scene

The scene in the Bethany home is significant for several reasons. First, Jesus was invited into the home, which fact would suggest something about the home and something about Jesus. No conclusion is borne out more clearly from reading the New Testament than that he was an acceptable guest; he was not the otherworldly mystic that some artists portray. Another thing that makes the story significant is that it was a home in which Jesus found sympathetic fellowship. Martha, head of the house, was probably the eldest member of the family. She was naturally and properly concerned about Jesus' physical well being. The preparation of the meal was of great importance in her mind. What home could get along without a Martha? Martha's younger sister Mary illustrates another type that may be found in a well-ordered home. She was interested in discussing religious questions. She "sat at Jesus' feet, and heard his word" (Luke 10: 39). A home needs both a Mary and a Martha. Seldom are the two characters embodied in one person. Lazarus was the third member of the family. He was the brother who later was raised from the dead (John 11) at the hand of Jesus. Nothing else authentic is known about Lazarus. Jesus became a spiritual part of this household.

One questions what this Bethany home would have been without Jesus. Martha and Mary would probably have struggled with a clash of temperaments and tastes. In Jesus they found a mutual Friend and Saviour whom they both loved and through whom they found fellowship with each other. (See John 11: 1-3.)

Importance of Family Background

The Bible also attaches a good deal of importance to the family tree. Every Old Testament character had his genealogy well in hand. When the New Testament writers undertook to tell the story of Jesus, two of them saw fit to trace his ancestors to David and Abraham (Matt. 1: 1 ff.), and even as far back as Adam, "which was the son of God" (Luke 3: 23 ff.).

Paul expressed emphatic faith in good breeding when he wrote to young Timothy at Ephesus. To be sure, the lineage was traced only through the maternal ancestors. Timothy's grandmother, Lois, and his mother, Eunice, women of "unfeigned faith," led the aged apostle to expect good things of Timothy. Even so, he urged the young man to "stir up" his gift.

Translating the thought into modern terms, one will find that 90 per cent of the persons in the average church congregation were raised in Christian homes. The Friends (Quakers), though holding that one's salvation can come only through repentance and faith toward God, refer to their "birthright members," whose ancestors have been Friends in an unbroken succession. They frankly put a premium on those who come of unsullied Friends stock. No group in human history has ever been able to hand down a tradition and spirit as successfully as have the Jews. A major task of Christian education is to gather up the "birthright" Christians and keep them true to the faith of their fathers.

ADULT TEACHER

By Howard K. Williams

■

Importance of Lesson

This lesson is the most important one we could possibly consider. We have studied during the quarter, thus far, social phases of Christianity: sober living, the race problem, war, democracy, industry, world-wide fellowship; but we can never have any of these issues satisfactorily and permanently settled unless we get the co-operation of the home.

There is a little verse which tells the story of a crab and a fish who became great chums. One day they were talking about swimming, when the crab expressed admiration for the gracefulness of the fish and regret for his own awkward, sidelong gait. "I'll teach you to swim straight," said the fish. So the lessons began. All day long the crab tried; but at night when he would return home his father and mother and brothers and sisters all sidled along, so that each morning he had to begin all over his trying to swim straight, until at last he gave up. The home influence was too great.

How many teachers have had that experience! It is very certain that the schoolteacher does not teach a child to say, "I have went"; but when the parents manifest such lack of grammar, it is difficult for the teacher to change it in the child. So it is in Christian teaching and in all social relations.

A teacher in a primary department asked, "How many of you have ever tasted beer?" One child of six said, "My father gives me the froth." How can a temperance movement thrive when the home sanctions liquor? If the common talk in the home calls a person of foreign descent by a vulgar epithet, how can we solve the race problem in a Christian way?

If the father or mother is a nagging autocrat and the children mere subjects, or a child the autocrat and the parents mere slaves, how can we hope to achieve democracy in the world at large?

You can multiply from your own experience the influence of the home and hence the importance of this study today.

The Center of the Home

In the Museum of Fine Arts in Boston is a painting by Lhermitte called *Friend of the Humble.* It is the portrayal of the two disciples who had come to Emmaus from Jerusalem in

inconsolable grief over the death of Jesus. The artist catches them as they are sitting in the inn, and where a third party holds the bread in his hands in the act of thanking God. The room is a humble French inn, with chairs and tables all of French design. Is it that the artist did not know any better than to place such a scene in French surroundings, or is it that purposely he portrayed Christ as sharing the company of the humble in every land? Verily he is as much at home in a humble French home in the nineteenth century as in a Palestinian home of the first century.

By the same token Christ will share the home of us. There is no house too humble or too poor for him to share. I am not impressed with the motto in some homes, "Christ is the unseen guest in this home." He should be neither "unseen" nor a "guest," but the center of the home and a real, permanent member. There is a little song our teacher of beginners teaches the children about one family consisting of father, mother, brother, sister and Christ. Christ should be the dominant and motivating personality in our homes. What place has God and Christ in your home? Are you a priestlike father? Have your children ever heard your voice in prayer or in the reading of the Bible?

Anxious and Troubled

"Martha! Martha!" I wish I might have heard the voice of Jesus as he repeated this name. What a world of meaning would be revealed: love, and loving rebuke for this generous-hearted, toiling homemaker, Martha; she was anxious that everything be in order and good taste—the table set, the benches arranged, the food tastily prepared. It was really delightful of her to be so careful, yet such can be carried to extremes.

I knew a woman who was so meticulous about cleanliness that she made everyone uncomfortable who went into her home, even her own husband; and in that slavery she so bound herself that she became nervously sick. Jesus was not soliciting slovenliness on the part of Martha. Mary had probably been helping her, but when she heard that their good Friend was approaching, she ran to meet him. To her, to be with Jesus was better than food and drink.

A college debate theme used to be, "Which would you rather have for a wife, a fussy but good housekeeper or a good-natured, slovenly wife?" The answer is, "Neither."

The mother or wife who really puts Christ first will do all things as unto him. She will be a good housekeeper, but she will also have time for the things that endure, namely, the spiritual.

The story is told of a wealthy businessman of Scotch origin who used to tell a story concerning his sister. One day he had to be absent, hence asked the little Miss to watch the cattle, telling her he would let her hold a small, bright coin of his all day; but he added that she must give it back to him at night.

She eagerly agreed, and all day long held the coin, frequently opening her hand to look at it. At night the brother demanded his coin, which she quite willingly surrendered. The now grown-up, wealthy businessman laughed at the simplicity of his little sister. One person to whom he told the story replied, "That is all *you* have gotten with all your wealth. You hold it to the end of life's day, and then you give it up!"

So with the things in the home, rich or poor. That which lasts is the spiritual value. For myself, I still have furniture and other things from the old home for which my father and mother worked. They are precious to me because of what my parents were. Long after the furniture shall have passed into other hands, those spiritual influences shed around me by my godly parents shall last.

Always I rise up to call them blessed, not because of the things they left me, but because they gave me Christ. Can this be said of you by your children? No amount of furnishings, nor feverish activity in the home can take the place of the one thing that is needful. Let us choose the better part.

Example of a Christian Home

In the passage from Timothy, Paul gives us a glimpse of an early Christian home. It was in a rather unfavorable place, in Lystra, a pagan city. Little Timothy had to meet heathen boys and girls on the streets and in his play. But somehow his good mother and devout grandmother won his supreme affection, and this more than counterbalanced the non-Christian influences. Wisely and affectionately they filled the boy's mind with Christlike things until, like Moses of old, he chose them in preference to the things the world offered.

Sometimes I hear a mother say, "I have done the best I could for my children," when I know she means only for their bodies and minds; but that is not enough. If in this busy life parents would "take time to be holy" with the children as they grow up, there would be a different and better story to tell in the next generation.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

A well-known judge in one of America's leading cities cited "in-laws" and "tin cans" as the chief causes of divorce. He amplified his observations by including "marriage mills, gin weddings, life in a cracker-box flat, and working wives." To this may be added the list of a university professor, who mentioned cigarette ashes on the rug, razor blades on the bathroom floor, and tardy response to meals. While these factors enter into the situation, they are by no means the whole story. Usually deeper causes lead to disharmony and separation.

It must be kept in mind that there are many marriages which, although they will never enter the divorce courts, cannot be thought of as happy or beneficial. The years ahead offer little hope of the tender regard and unselfishness which are necessary for well-adjusted home life. Instead, the future may be thought of as a long endurance contest filled with frustrations and bitter associations. Cynicism and cheap sophistication gradually dull the finer sensibilities and often lead to immoral practices as escape mechanisms. Christian young people, however, have at hand the means for creating marriages which are built upon strong enduring principles.

Scripture

Most marriage services in modern use contain the stern admonition, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). It usually comes toward the close of the service, after all the vows have been made and the troths plighted. It is a warning against regarding marriage as anything but a sacred and lasting obligation. When Jesus uttered these words, he was replying to a question put to him by the Pharisees in one of their frequent attempts to ensnare him. They were inviting him to take sides. One school regarded divorce as a convenience for the man who wished to rid himself easily of his wife. The other held that adultery was the only sufficient grounds for it. Jesus goes directly to the important point that the marriage vow is sacred and should be considered as such.

A tranquil home life Jesus evidently held in high esteem. The home of Mary and Martha at Bethany seems to have been a place where he retired occa-

sionally for rest and refreshment. On one occasion Martha reproached Mary for sitting and listening to the Master when she thought she ought to be helping with the table. While one may have a great deal of sympathy for Martha, one must also remember that a preoccupation with domestic concerns may sometimes prevent home life from having the spiritual nourishment that it should have.

The effect of a Christian home life upon the development of children is illustrated in Paul's second letter to Timothy (2 Tim. 1: 3-6). A grandmother and a mother developed a rich heritage for young Timothy, who later became a preacher of the gospel, trained and developed by Paul.

Interpretation

The foundation of a Christian home is laid long before a young couple stand before a minister and pledge their love and loyalty "as long as we both shall live." Each one comes with a personality that has within it certain capacities for thoughtfulness, consideration, kindliness, co-operation, reverence, adaptability, emotional poise, and self-respect. Throughout the years of their individual growth they have been developing within themselves these capacities in varying degrees. When two people create a rich store of these resources, marriage serves to enrich and strengthen the fineness of their characters.

Novelists and short-story writers often employ "the eternal triangle" as the source of their plots. They delight in portraying the marital relationship as one in which faithfulness and supreme love are complete strangers. Paul, however, speaks of another triangle which should lie at the basis of successful marriage. He writes to the Corinthian Christians, "Now abideth faith, hope, charity, these three; but the greatest of these is charity (love)" (1 Cor. 13: 13).

Summary

Home-building demands visualization. It does not consist only of the picturesque little dream cottage which one hopes to build of stone or wood. Each youth must first build into his life those elements of character which will fit him for the privileges and responsibilities of marriage.

Questions

1. Discuss the truth or falsity of the statement, "Marriage is a gamble."
2. What do you consider the chief causes of unhappiness in marriage?
3. What would you include in your plans for a Christian home?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The home in which Father was sole dictator no longer exists. The widening interests of the nation's mothers beyond their daily routine of family life—church and school activities, and, more recently, civilian defense and Red Cross work—have changed the pattern of our homes. Mother's responsibilities are still to her family in the first instance; but she feels that it is necessary to do more than cook, clean, wash and iron. She must take an active interest in the school activities of her children, nor can she afford to neglect welfare and civic organizations that strive to improve conditions in the community. Today's model home must be one in which the problems and concerns of each member of the family become the responsibility of all members.

Grace Sloan Overton wrote several years ago a splendid book called *The Home in a Changing Culture.* In it she insisted that the home must adapt itself to the culture of its times, and that the modern home must be a democratic one. She was right. The Christian home today must recognize the rights of all its members. It takes all members of the family to make a Christian home. In teaching this lesson, point out that intermediates do have a part to play in making their homes Christian, a part more important than that which youth had in the old-fashioned home. But a democracy, in the home or in the nation, does not simply confer favors and privileges; it also imposes responsibilities. Hence the success of the home no longer depends solely upon parents; it depends partly upon the children.

We have been in danger of ignoring the rights of parents in our democratic pattern of family life. We talk much about their duty to their children, but less and less about the duty of children to parents. Modern parents often make noble sacrifices for their children, but do not teach the children how to experience the joy of making their own sacrifices.

The present lesson affords an opportunity to teach young people what the Christian attitude toward parents and other members of the family requires. Make the application of the lesson as specific as possible. A Christian does more than say prayers, read the Bible, and go to church. He is thoughtful and considerate of the rights of others, including the rights of parents and other members of the family. He keeps his clothes picked up, is careful of the family car or family radio and the condition of his room, and is mindful of other things mentioned in *Intermediate-Senior Class* this week.

It is easy enough to talk in generalities about love, respect, and thoughtfulness. In family life, however, these things are shown in small ways. Most children profess love for their parents, yet unless they are considerate, that love will not mean very much. In his book, *Life's Intimate Relationships,*[1] this writer has a chapter entitled "Do You Like Your Parents?" If the book is available, this chapter will prove to be very suggestive for your class session. The questions based upon the chapter, in the appendix of the book, will lead to a very fruitful discussion. At any rate, let the discussion of these matters be very frank and candid.

Truth in Action

If the discussion is carefully conducted, it will result in many suggestions for putting truth into action. Unfortunately, there is a widening gap between parents and young people these days. If the new democratic pattern of family life is to be as successful as was the old autocratic pattern, this gap must be bridged. You will render, as a teacher, your greatest contribution toward making home life more Christian by promoting understanding and companionship between parents and their children.

Parents are expected to be interested in what their children are doing, but too few young people show any interest in what their parents are doing. Conversation in the home is often one-sided, with the youngsters doing more than their share. Suggest that they induce their parents to tell about their own school days and how they got their start in life. Probably they have some old pictures they would like to show. It might surprise the young people to discover that their parents are good conversationalists and have many interesting things to tell. Real understanding comes, not through honor and obedience reluctantly given, but through a sharing of interests. Companionship needs to be developed in the home quite as much as do parental love and filial obedience. It is fine for young people to have friends outside the home; but they must never neglect friendships that they may have within the family circle itself.

[1] *Life's Intimate Relationships,* Talmage C. Johnson. The Abingdon-Cokesbury Press.

LESSON 12 — DECEMBER 17

Christian Living at Its Best

Galatians 5: 22—6: 10

Galatians 5: 22—6: 10

5: 22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

6: 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

KEY VERSE: *If we live in the Spirit, let us also walk in the Spirit.—Gal. 5: 25*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

To the Bible student, nothing is clearer than Paul's awareness of, and participation in, a moral struggle. He felt the struggle in himself, and he saw it in the world. A part of his confession at this point is a little more frank than most religious leaders would be willing to make. "I find then a law, that, when I would do good, evil is present with me" (Rom. 7: 21). And he spoke of a law in his own members "warring against" the law of his mind, and bringing him into captivity to the law of sin, which, he said, was in his members.

Wickedness in High Places

Paul was equally conscious of the conflict of moral forces in the world. Life was a struggle against principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places (Eph. 6: 12-13). That they might engage successfully in such a deadly conflict, he urged Christians to be fully armed. Life was no bed of roses for Paul. When he spoke of tribulation, distress, persecution, famine, nakedness, peril, and sword (Rom. 8: 35), he was not talking in generalities. His own practice was to stand in the thick of the moral fight.

We are not dealing here with a point of theology, but with a practical fact of life, true to the experience of Christians qualified to speak. If the Christian life is taken seriously, it is invariably found to be a conflict. Men who find in their discipleship naught but peace and contentment may well question whether they are following in the train of Livingstone, Judson, Savonarola, Paul, and Jesus.

"Born Again"

The printed text in today's lesson is part of an argument that Paul made against Judaizing Christians, who insisted that men had to become Jews before they became Christians. Paul, in refuting this practice, declared that "if ye be circumcised, Christ shall profit you nothing" (Gal. 5: 2). Any act of man designed to effect his own salvation is like sewing a patch on an old garment, said Jesus (Matt. 9: 16). Man has to be "born again" (John 3: 3). This rebirth makes one a "new creature" (2 Cor. 5: 17). It is a creative act of the Holy Spirit. By it, the Christian becomes the workmanship of God.

In writing this general letter to the Galatians, Paul made it clear that Christians are not delivered from the moral struggle so common to mankind. Even if the struggle rises to a higher and higher plain, it is nonetheless a struggle and probably increases in severity as the moral principles involved become more sublime. The flesh continues to war against the Spirit and the Spirit against the flesh. Divergent courses are still open to Spirit-possessed people. They are cautioned to "walk in the Spirit" to reduce the perils of sin.

Flesh vs. Spirit

In order to make the alternate ways of conduct perfectly clear, Paul sets up for the Galatians certain lines of conduct which he calls "works of the flesh" and "fruits of the Spirit" (Gal. 5: 19 ff.). Some of the works of the flesh sound quite familiar to us: adultery, fornication, uncleanness (impurity); lasciviousness (sensuality, licensciousness); idolatry (worshiping or giving one's devotion to a material thing), witchcraft (sorcery, magic, spiritualism, astrology), hatred (quarrels), variance, emulation (jealousy), wrath (anger), strife (rivalry, intrigue, selfishness), sedition (factions), heresies, envyings, murders, drunkenness, revelings.

When Paul enumerates the "fruits of the Spirit" (Gal. 5: 22 ff.), the list is less formidable. At first reading, the items sound like negative virtues. On second thought, however, each has its positive aspect. Paul was the embodiment of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Each virtue in his case was an instrument of holy warfare. What a splendid elaboration upon it is found in 1 Corinthians 13: 4-7.

Christ's Part and Man's

In spite of what has been said about the moral struggle that was so real to Paul, he was a strong advocate of holy living. "They that are Christ's have crucified the flesh with the affections and lusts," he declared (Gal. 5: 24). The key phrase is, "they that are

Christ's." This is a typically Pauline expression. Christians should feel that they have been totally taken over by Christ. It is not enough, Paul would say, to vainly hold to Christ.

A point in Paul's argument also is seen in the fact that crucifixion is a lingering death. Even though he had "crucified the flesh," he knew that the flesh was still alive, awaiting the day when the impulses of sin might die within him.

Paul, like Jesus, was not afraid of truth. He discussed tenets of faith that could have caused confusion for a man of lesser insight. Of this, his treatment of the subject just surveyed is an illustration. He kept the abstract and the concrete in balance with each other. His insistence upon the indwelling of the spirit of Christ in a Christian did not lead him to close his eyes to the continued inner struggle so common to Christians.

In Practical Terms

The division appearing in our Bible between Galatians 5 and 6 was not of Paul's making. The Bible text was divided into chapters and verses at a much later date to facilitate its study. The section of this epistle beginning with 6:1 really enlarges upon the thought just discussed. Paul was reducing the fact of the indwelling Christ to terms of daily experience. If a man has Christ in his heart, prompting motives and empowering conduct, what sort of a life should he live? The first point is that the Christian should be seriously concerned to see that all other Christians successfully make the fight for mastery (Gal. 6:1). When one Christian shows signs of failure, others should help him "in the spirit of meekness." Very pertinently, however, the apostle cautions Christians of dangers that may subtly come to them even in the process of rescuing others. They must consider themselves lest they also are tempted. In this connection, Paul lays down the basic rule that Christians ought to help one another, the stronger bearing the infirmities of the weak, as he said in a later epistle (Rom. 15:1). Furthermore, even the strong are not wise to think too much of their own spiritual strength.

Dealing Honestly with Oneself

A man should be his own severest critic, as was Paul. The individual counts for much in the Christian life. He should merit his own respect. The word "glorying" does not imply a boasting attitude, but rather a joyous sense of having achieved victory. Paul's outstanding utterance under the heading is his cry of victory just before his death. He knew in his heart that he had fought well, finished a hard race, and remained faithful under the most trying circumstances (2 Tim. 4:7-8). As a fact of life, he reminded his readers that each man must "bear his own burden" (Gal. 6:5). This is not a contradiction to verse 2, where the "burden" is in the nature of a trial or misfortune. In verse 5, the burden is a personal obligation that no man has a right to pass on to another.

Paul, in writing Galatians 6:16, was closing his letter and thought of another and much needed line of advice. It is interesting to know that at this early year, about a generation after the birth of the church, "teachers" of divine truth were being remembered in a material way. From the fact that Paul, at times, took no remuneration whatever from the persons to whom he preached, one might get the impression that the proper support of gospel ministers does not have full Bible endorsement. (See Acts 20:34.) But he preached again and again the necessity for sharing materially in the spread of the gospel of Christ (Phil. 4:15 ff.).

Giving for the support of the ministry was not a matter of charity; indeed it was more than a gift. Paul considered it an investment, and used it again to illustrate how Christians determine the measure of their own blessings: "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7), a statement of which Ingersoll agreed that "there is at least one truth in the Bible." Speaking again of the same matter, Paul said that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

The Long Look Ahead

Paul knew that it is a mistake for one to expect the rewards of life to come suddenly. Already in this early day he was writing to persons who wondered if the rewards of right living would ever come. He cautioned them not to be weary in well-doing, and promised them that if they did not faint (give out, quit) they should someday reap (Gal. 6:9). Therefore, let us do good to all men, Paul concluded. He mentioned in particular that we should do good to them that are of the household of faith.

A Christian who sets about to help and encourage all other Christians has undertaken a ministry that will endear him to many, including Christ himself (Matt. 25:40).

ADULT TEACHER

By Howard K. Williams

■

We come today to the close of the lessons on the Christian's relation to the problems of life. This may be called a summary of the previous lessons.

A Fruit-bearing Life

It is easy to recognize an apple tree when there are ripe apples on it. It is easy to recognize a grape vine when clusters of grapes are hanging on it. It is easy to recognize a Christian when Christian fruit adorns that person. What are the fruits of a real Christian? Paul names some of them in this passage. It would be well to notice them, one by one.

Love. I have been thinking a good deal lately about the thirteenth chapter of First Corinthians. I am wondering if we are not making a mistake in changing the word "charity" in the Authorized Version, to "love." The "charity" in King James's day meant more than it has come to mean in our day. Shakespeare, who lived at the time the King James Version was finished, says,

"Charity itself fulfills the law,
And who can sever love from charity?"

Again in *Richard III*, Shakespeare speaks of "charity, which renders good for bad, blessings for curses."

Love in the real sense is an inner feeling giving expression in outward relationships in the form of kindliness. Someone has suggested that we use the word "friendliness" in the place of "charity" in the Corinthian chapter as giving a more up-to-date idea of what Paul said. At any rate, love lies at the foundation of good living at its best, and no person can be said to be a Christian who is not motivated by love. To love as Jesus loved is the ideal every real Christian must have as his goal, and to learn how he loved, read the story of his life and of his death on the cross. This cannot end in mere talk. It must issue in Christian character, the fruit the real Christian bears.

Joy is another fruit of the Christian. But how can a person be joyful in such a world as this? Wherever you look, there is trouble. A minister wishing to preach a practical sermon went about among his people seeking to know them better. In every case but two of the many calls he made, the people told him of their heartaches and troubles. He concluded that a sermon on "The Cure for Care" would be a timely subject. So he prepared his sermon. At

the close, the two people who had not mentioned trouble fervently thanked him and said, "I needed it so much just at this time." Even they had trouble, though they had not mentioned it before.

That it is possible to be joyful in the face of trouble is shown by the fact that many people have found joy amid most distressing circumstances. Witness Paul in prison, in a foreign land, singing for very joy.

Witness Habakkuk, after mentioning about all the physical losses a man could sustain, saying, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Joy is not happiness. Happiness comes from what happens *to* us that is pleasing. Joy comes by what happens *in* us through the power of God. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (See John 15: 10-32.) "Your joy no man taketh from you" (John 16: 22). Look up "joy" in your concordance and see what a large place it has in Scripture. A real Christian should be joyful.

Peace. "I want to come home to peace and security," wrote one of our soldier boys to me in a recent letter. How we all wish it and need it, yet often lack it. Just as Jesus brought peace on the sea, so can he bring it to the trusting heart.

Long-suffering, kindness, goodness, faithfulness, meekness, self-control. Read them carefully. Think over each one. All of these qualities of character should be evidenced in every Christian. Do you reveal them?

The Christian and Others

How helpful and forgiving Jesus was! No one in need ever came to him in vain. It is possible to be so self-righteous that we have no patience with those who sin different sins from our own. "Neither do I condemn thee: go, and sin no more." Can we be less forgiving who need so constantly to be forgiven?

To be right toward others we must be right within ourselves. We must be gentle (Gal. 6: 1). You cannot repair a delicate watch by hammering it with a sledge hammer. The soul is more delicate than a watch. Sometimes when I hear a preacher shouting at people with force enough to threaten one's ears, I wonder if he knows that souls ought to be handled gently. Watch a machinist some time at his work; how gentle he is at fitting in the parts, lest a little rough handling break the precious machine. Would that Christians were always gentlemen and gentlewomen!

A Christian should be careful of the souls of others, for the soul is more delicate than any machine man has made. He must be no less gentle with his own soul, for "what shall a man give in exchange for his soul?" We may damage our souls by carelessness in word or act or thought.

We must be careful of our estimate of ourselves (vss. 3-4). A person said recently of a man, "He knows and does everything so perfectly"! It was spoken in sarcasm and not too kindly, for the man mentioned makes himself the chief topic of his own conversation, and leaves no doubt that he thinks too highly of himself. Such a person is tiresome and not helpful. Avoid being such a person. A Christian's business is to help others, not to exalt himself.

A Christian should be strong and should give the impression of strength (vs. 5). A Christian may draw on God for any amount of strength he can use. Shame on us when we have to peddle our burdens around among already burdened people, when all we have to do is to call upon God for all the power we need in bearing our own burdens.

A Christian should be a teacher (vs. 6), not merely a Sunday school teacher, though every Christian should be that if he can. But even more, by word and life we should let the grace of God be known to others.

The Certain Harvest

Christian living at its best always takes into account the law of sowing and reaping. There is always a sure harvest from the sowing of the soul. Every act, thought, word, bears fruit of one sort or another, good or bad, within the soul. Be very sure your conduct will bear its harvest. God is not mocked.

The kind of harvest is according to the kind of sowing. We expect corn when we plant corn. Why should we expect friends, or virtue, or security in God, when we plant unfriendliness, sin, and disobedience? Heaven does not lie at the end of a godless life. Why should a soul which sows sin expect anything but hell at the end of life? "Whatsoever a man soweth, that shall he also reap."

The Christian life is a present life, not a past experience. Forgetting, let us press on, said the great Christian Paul. Therefore "let us do good." This is a God-given task, if we would be Christians at our best.

What is a sadder spectacle than an old, worn-out orchard with scrubby trees and fruit, unless it be an old, worn-out, so-called Christian (young or old) who has lost his zeal for Jesus Christ?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

"There, that'll be good enough!" said a young woman as she lightly touched her dust cloth to the furniture in the living room with hasty, careless strokes. Imagine her embarrassment when later in the day a visitor found that the piano keys recorded clearly defined fingerprints. "There, that'll be good enough!" said a high school sophomore as he closed his history book after a brief glance at the lesson for the next day. "It isn't my time to recite tomorrow." How much do you suppose he regretted his action when he was unexpectedly called upon for a recitation?

These are fairly common situations. We see the folly of being satisfied with the second-rate. We try to build up a natural caution against it, at least as far as these practical, everyday experiences are concerned. Strangely enough, however, it is possible for us to be careful about dusting or studying, but careless about character. Christ means little to many people because they are satisfied with less than the best.

Scripture

Paul knew that many of the new Christian converts throughout the churches were inclined to be satisfied with a lower standard of moral and spiritual attainment than Christ had specified. Therefore, many of Paul's letters contain encouragement to study and practice the best precepts of the Christian faith. It was a difficult task for the early Christians to keep from slipping back into the pagan practices and beliefs from which they had so recently separated. The great missionary always pointed out in black and white what was expected of the follower of Jesus. He knew the weaknesses and failures of pagan morality, and so he impressed his hearers and readers with the need for Christian living as the strongest witness for the worth of the new religion.

The epistle to the Christians in the region of Galatia bears abundant evidence of Paul's eagerness for consistent Christian living. For purposes of contrast, he listed the dangers which they faced and then offered the virtues which belong to the Christian life. These latter he called "the fruit of the Spirit" (Gal. 5: 22). In order to harvest this fruit of the Spirit, the Christian is to dis-

cipline his physical desires rather than to indulge them to the harm of himself and of others.

What is this harvest of the Spirit? Paul said that love was the first fruit, followed by joy, peace, patience, a kindly manner, goodness, faithfulness, lack of resentment, and self-control. He also pointed out that a Christian who lives up to the high standards of his Master will not be censorious of those who fail to do so, but will endeavor to assist them in meeting the requirements. A Christian will help to bear the burdens of the weak; he will be humble. Finally, Paul asserted, there is a harvest only of the seed that is sown. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

Interpretation

Have you ever heard of the pulling power of the ideal? A young man who is fond of aquatic sports practices swimming and diving until he is ready to compete against others. He sets as his goal the breaking of the established record. A. T. Stewart, a young businessman of the past century, envisioned a store in which the lighting was adequate, prices clearly marked, and both customers and employees given more consideration. Thus, pulled by his ideal, he completely revolutionized the prevailing practices of retail merchandising.

Many Christians pray for the forgiveness of their sins without thinking what the word "sin" means. They would agree that one must not commit adultery, lie, cheat, steal, or murder, but at the same time fail to realize that one can also sin by living a second-rate life. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46). Christian living at its best involves not only the acknowledgment of Jesus as one's personal Saviour but the actual demonstration of one's loyalty to him in day-by-day experiences.

Summary

Christian living at its best should be the ideal that uses all of our capabilities and enthusiasm. It was uppermost in Paul's mind as he endeavored to lead the early Christians away from paganism. The world will not be saved by Christian living at its worst. Only the best will do.

Questions

1. How have Christians failed to live up to the high standards of Jesus?

2. What would you consider to be the greatest aids in living a Christian life?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Place upon the blackboard a summary of what you have tried to teach this quarter, somewhat like the following: (1) Jesus is the Light of the World because through him we find an understanding of life which enables us to solve life's problems. (2) Life cannot be successfully lived without a clear recognition of the essential spiritual nature of man. (3) Education for life requires the training of mind, heart, and hand to do the will of the heavenly Father. (4) The human family is one in spite of the things which divide and subdivide it. (5) Loyalty to country reaches its highest within the greater loyalty to God. (6) Democracy under God affords the best opportunities for all, but Christianity can flourish in any social order. (7) Christianity would give to every man the chance to earn and share with others as much of this world's goods as his ability and effort entitle him. (8) The Christian home, in which all members practice toward one another the teachings of Christ, is the happiest home.

Having set forth again these principles, point out that they require individuals who live at their best, that is, Christians. Christianity and its way of solving personal and social problems simply cannot be imposed upon a pagan world. So every person must choose for himself whether or not he will live at his best, regardless of what other people do. Those who choose the Christian way under all circumstances of life do attain the best; those who will not choose it cannot attain the best.

What, then, shall we do? Is the desire to be our best simply something to tantalize us by calling us to the impossible? Must we conclude that since we are not living at our best, and cannot hope to do so, we should give up the desire and be satisfied with living as we are? By no means. The thing to do is to submit ourselves to One who is able to help us to achieve the best, and follow him as faithfully as we can. That leader is Jesus Christ. We know that he is able to help those who accept him to live always at their best. This inward urge that we feel to achieve the best is satisfied only when we come to Christ, surrender our lives to him, and do his will through the strength he imparts to us.

The person who has grown old in Christian love and service has approached nearer the best, but even he has not reached it. That is why the Christian looks forward to life after death, life in a better world. He knows that in that life he will continue to grow and to achieve a higher degree of life. We were made not for this world alone; we were made for eternity. Our best always lies ahead of us. One should not think, however, that he can wait until he is older to reach out for his best. No one in Chicago gets to New York by traveling toward San Francisco. No one who lives in this world moves toward his ultimate best by living less than his best here and now.

Truth in Action

Here is a lesson which calls for decision. When should one begin to live at his best? There can be only one answer. Now. How can one start? By accepting the Lord Jesus Christ as his personal Saviour, confessing him before men, following him in baptism, and becoming a church member. If any of your pupils have not yet taken those steps, urge them now to do so. If they would have a part in making the world Christian and solving the complex problems of life, let them now identify themselves with the only agency that exists in the world for that purpose, the Christian church. If any would make certain that their community and their home are Christian, let them become Christians.

Perhaps the majority of those who are in intermediate classes have already joined the church. But it is not certain that the majority of them are living in close fellowship with Christ. If some of your pupils are not doing so, now is the time to urge a complete surrender of self, a rededication of their lives to Christ. In order to assure growth in the Christian life, certain practices must become habitual. Among them are daily Bible reading and prayer, attendance at the church school and the public services of worship. Even these are not sufficient. One who would grow in grace and in favor with God and man must bear the fruits of the spirit of which Paul speaks. List them. Note the scope of them. Try to discover concrete situations in which they can be shown. It is not enough merely to talk about them.

Have you read lately Hawthorne's story "The Great Stone Face"? Read it again to discover how a man grows to resemble what he loves. If that be true, must we not in order to live at our best look at Jesus and love him all the days of our life?

LESSON 13 — DECEMBER 24

The Ground of Universal Joy

Luke 2: 8-12; Hebrews 1: 1-4; 1 John 1: 1-4

Luke 2: 8-12

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Hebrews 1: 1-4

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1 John 1: 1-4

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

KEY VERSE: *Behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2: 10*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

No piece of literature has had more influence upon the mind of man than Luke's prose-poem relating how man discovered that Christ the Saviour had been born (Luke 2: 8-20). The passage is beautiful for its simplicity; of its 273 words, 220 are monosyllables. There is liquid charm in every sentence. Children should memorize this poem. It is one of several main reasons why the King James Version of the Bible is the greatest piece of English literature, and the most popular piece of literature.

Made Great by the Subject

We are safe in saying that Luke was not intending to compose a poem when he wrote the nativity story. Instead, he was merely passing on the concise narrative of an amazing experience, first told by a group of shepherds living near Bethlehem, and later told again and again as the story was passed from lip to lip. Although the story may have had only oral circulation prior to Luke's writing, it is possible that he found it in written form, a fairly reasonable conjecture in view of his own expressed purpose of harmonizing all that had been written on the subject (Luke 1: 1-4).

The subject had much to do with the literary merit of the nativity story. Luke was writing about the birth of the Messiah, which in itself must have inspired a writer to do his best work. In addition, Luke's story humanized this sacred event, and told how man first became aware of it. The story of the annunciation and birth begins to throb with human interest when lowly man enters the scene and becomes a part of it.

How to Read the Story

The nativity story, with all of its beauty, has suffered much at the hands of its friends. Instead of reading it with a desire to relive the glad surprise which the midnight vision brought of the shepherds, some have merely analyzed and discussed it. On this Christmas Eve, when the hearts of men are open toward God and toward one another, Luke's poem will be read again and again. They will understand it and benefit by it and will hear the angels sing and find Christ as the shepherds did.

Perhaps the most significant point in the story is that the first announcement of Christ's birth came to shepherds as they watched their flock. These men were not experts in religion. It is doubtful if they could quote the Scripture passages telling when and how the Messiah should come. They were not in the Temple nor the synagogue when the greatest religious experience of their lives came to them. Why should the great experience have come to shepherds and not to scribes, priests, and high-ranking Pharisees? Would these well-trained specialists in religion have understood it better than the shepherds did? We even wonder if they would have heard the angels speaking. To the shepherds, the way to God was open. God found in them no political connections, no prior commitments to overcome. There was no reason why they should not take the divine visitation seriously and accept the stirring announcement as true.

Afraid of God

Even with the shepherds, God found one barrier to his revelation. "They were sore afraid" (Luke 2: 9). This is a superlative expression meaning that they were literally terrified.

It is important to note that God understood their fear and took steps to correct it. Sympathetic understanding was in the first word the angel spoke: "Fear not" (Luke 2: 10). Once the shepherds realized that God would do them no harm, and once they sensed the tremendous import of the angelic announcement, they continued on quite willingly to play an immortal role in the scene we remember at Christmas time. They were the first on earth to receive the "good tidings of great joy." They are now symbolic of the world-wide spread of the gospel.

The angel told the shepherds that the Saviour is born "unto you" (Luke 2: 11). To make the contrasting colors of the scene complete, the Saviour was to be found in the person of a babe lying in a manger. Two opposites here are merged into one: angels, a Saviour, a voice from heaven; shepherds, a babe, a manger.

Preachers and Writers Agree

Historically, Hebrews is of interest partly because it shows that preachers were saying substantially what Luke said in a written narrative. The section printed in today's lesson is a summary of the whole book, and it is probably a very accurate summary of many sermons emanating from the Christian group before the destruction of Jerusalem (A.D. 70).

The section (Heb. 1: 1-4) carries the gospel story back through the prophets. God had spoken "at sundry times and in divers manners" through them (Heb. 1: 1). These prophets beginning with Samuel were God's mouthpiece as he tried to bring corrective messages to his people. Although they were not always consciously giving off messianic predictions and advice, nevertheless the Christians of the early church found messianic references in great abundance —so abundant that Peter said "all the prophets" were pointing toward Christ (Acts 10: 43).

This close connection between the Christian message and the Old Testament finds full support in the teaching of Jesus. His message was always given as if it supplemented the Old Testament. The law and the prophets were sacred and important to him. He emphatically challenged the truth of any inference that he came to destroy the law and the prophets (Matt. 5: 17). The thoughts with which the book of Hebrews opens make it clear that early preachers continued to feel an unbroken fellowship through Christ with the prophets of old.

Doctrinal Teachings

At this early date the Christians had already begun to set up some theological tenets about Christ. (He was God's Son; God had appointed him heir of all things; he was God's agent in creation.) Verse 3 is rich in information for any who would know what early Christians believed and taught. Christ was the brightness (reflection) of God's glory, the express image of his person (character). He upheld all things (the universe) by the word of his power. He purged our sins, and sat down at God's right hand.

Not less than two decades after the Gospel of Luke and the book of Hebrews were written, the first epistle of John made its appearance. Although the letter itself does not claim to have been written by John, it is probable that this letter and the Gospel of John were written by the same hand. Written near the close of the first century, First John was intended partly to set people right on some rather obvious facts about Jesus Christ. A great deal of loose thinking was abroad. Silly and highly imaginative doctrines had come into currency. Docetism, which held that Christ did not really have a human body, had a large number of adherents about the close of the first century. Another group said that the child Jesus, born in Bethlehem, was not the Christ, but that Christ came into Jesus' body at baptism and departed from him at the crucifixion.

Defending the True Story

Many odd and abstruse teachings centered in Gnosticism, which held that matter was essentially evil. Devotees of Gnosticism practiced rites and ceremonies supposed to have magic value. Although this heresy did not reach its full growth for a century after the writing of First John, nevertheless the writer, and Paul before him, tried to keep his readers to the accepted course of Christian doctrine. Paul's epistle to the Colossians should be read with this doctrinal controversy in mind.

One needs only to read the opening verses of First John to observe that it agrees with Luke's story of an angel visitation and with the preachers' version of the same story as given in Hebrews. As in the opening verses of John's Gospel, Jesus is here spoken of as the Word (*Logos*). John could not have used a stronger or clearer title to express deity. Yet the "eternal life, which was with the Father" had become a part of the personal experience of the early disciples. Through the senses of hearing, seeing, and feeling, they had known Christ the Saviour (1 John 1: 1). The Jesus they knew was none other than the "life" (John 14: 6) which came direct from the Father (1 John 1: 2). Thus, this epistle of John was merely a personal testimony, suggestive of Paul's, "I know whom I have believed" (2 Tim. 1: 12).

The testimony was given "that your joy may be full." The joy that came to the shepherds at midnight when Jesus was born, and that has been a part of the Christian message through the succeeding centuries, is to be found in no other way than by personal experience with Christ.

ADULT TEACHER

By Howard K. Williams

■

We come again to the Christmas lesson. Of necessity this article to reach you by Christmas must be written many weeks in advance. We hope for the cessation of hostilities in Europe, at least, by that time; even so millions of homes in America and all over the world will be saddened by the loss of loved ones. "Merry" Christmas will not be possible for many, many people. Yet Christmas came, not to make men merry, but to bring joy to the heart and to the world. It is for us, teachers of Christianity, to bring this offer of joy close to the hearts of our pupils.

While there are many ways of teaching the Christmas lesson, it seems to me that the three portions of Scripture selected may easily furnish a good outline for use in an effective presentation of the Christmas lesson.

The Fact of Christ's Coming

A pupil once was asked, "Do you believe this story about Christ's coming to earth as recorded in Luke's Gospel?" He quickly answered, "It is too beautiful not to be true!" Verily, who could have invented such a beautiful story purely out of imagination? Luke, the writer of this account of the shepherds, was a scientific man with an orderly mind. His purpose in writing his Gospel, he tells us, was "to set forth in order a declaration of those things which are most surely believed among us" (see Luke 1: 1-4). And in the book of Acts, also from his hand, Luke continues the story of Jesus as expressed in the lives of his followers.

Luke was not a gullible man who would accept fiction for fact. He surely believed that Jesus came as a baby, heralded by the chorus of heaven and announced by an angel of God.

To water down the Bible accounts into making Jesus a good man and a good example and a good teacher is, to use Shakespeare's phrase, "to damn Him with faint praise." Had Jesus been willing to be accepted merely as a teacher he would have been received by the Jewish leaders with open arms, and they would not have thought of killing him. It was because he made "himself equal with God" that they cried out that he blasphemed. The Bible unequivocally teaches that Jesus was very God and very man. Luke certainly believed it.

We build our faith and hope on Jesus as the link which makes possible man's union with God, the bridge with one end

buttressed in humanity and the other in deity, and over which God in man becomes one with man in God.

Since this is true, Luke tells us the great message of Christmas is: Be not afraid! Be not afraid!

In 1934 the Baptist World Alliance was held in Berlin. To me the high point of that convention was the sermon of Dr. George Truett, lately gone to his heavenly home. In spite of a poor interpreter from English into German who interrupted the preacher every few words, the great message of the great servant of God still stands out. I can hear him say over and over again, "Don't be afraid! Don't be afraid! Don't be afraid!" He based his stirring exhortation upon the fact of Christ's coming to earth and living and dying for us. "Don't be afraid of life! Don't be afraid of death!" Why? Isn't life a terrible thing, a mysterious thing? Why are we here? What is it all about? Left like orphans in the universe, life would be terrible indeed. But how different when we truly believe in God and his Christ!

"For I bring you good tidings of great joy." Have you never risen in the morning to think, "I wish something very pleasant would happen today"? Not that pleasing experiences are not continually happening, but we wish at times something extra special. Good news is certainly more than good news in these days of war. But all earthly good news is relative and not final. A radio commentator announces a great raid of airplanes and adds, "Only twenty planes were lost." Only twenty! It may be good news to many but very bad news for those in the twenty planes and for their loved ones. All earthly good news is tempered; but what boundless good news is this, namely, that God came among us! He came not as a high and mighty, unreachable God, but as a babe of whom no one was afraid—and in addition he was humbly born. Do you believe this story of the coming of Jesus to earth and what it may do for you?

The Purpose of Christ's Coming

The book of Hebrews is a marvelous book, that no one can afford to omit from careful study. In telling phrase it declares the superiority of Jesus over all priests and sacrifices and forms, and shows what faith in this exalted Christ does for men and causes men to do.

In the brief passage from this book chosen for this lesson, is the great truth as to the purpose of Christ's coming: he came to make God real in the hearts of men, to be the voice of God to men, to make God understandable to men, to be God's living Word. In the Old Testament, God had spoken to men in various ways: in nature, in miracles, in the Ten Commandments, in the increasing grandeur of the tabernacle, in prophecies; but men were dull in apprehending the idea of God. Sometimes a light almost seemed to dawn, but never to reach the full day. Then came Jesus, the "Day Star" arising in men's hearts, the Light, throwing light both on the sins of men and on the face of God. "He that hath seen me hath seen the Father," said Jesus. Looking at him they began to understand.

A person who had suffered much trouble once said to me, "I do not like God, but I do like Jesus." God seems far removed. Who can think of God with any degree of clearness? But Jesus makes God plain. We can think of our Lord and then remember that he was as much of God as could be displayed in human form.

Ted Malone told of a request he received from an old sheepherder far removed from civilization. He sent a letter to the radio artist telling what his radio broadcast meant to him far away from everyone, and saying that his only other form of recreation was his violin, but that it was sadly out of tune. Then he added the request, "Would you in your broadcast strike 'A' for me, so that I may retune my violin?"

Men were badly out of tune with God. They hoped for a Messiah. They cried out to God, and he struck "A" for us in Jesus, that our lives might be tuned to him.

Our Reaction to Christ's Coming

But suppose Ted Malone had struck "A" when the old recluse was not listening or, hearing, failed to tune his violin? Can you not imagine how he must have tuned in on the broadcast every day until his request was granted?

John tuned in on Jesus. "That which we have seen and heard declare we unto you." It was no secondhand experience that John was declaring. Is your belief in Jesus' coming an experience or only a report from someone else?

Though all the learned in the world agreed against Christ, which they do not, yet the man who knows him in his own heart cannot be moved. But our Lord must be experienced to be convincing.

"He must be born within the heart
Before he find his throne."

This Christmas can be a real Christmas only to such as open their hearts and receive Jesus within.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

Shortly before Christmas Day in 1918, the Bishop of Southampton preached a sermon in Westminster Abbey. He mentioned the fact that this was the fifth Christmas season since the ordeal of war began. The traditional manner of celebrating Christmas was no longer observed. One sentence is especially pertinent, in view of our present world situation. The Bishop said, "Its distinctive thoughts and emotions were marred. . . . We all know that the spirit of heaviness pressed painfully on Christmas joy." Who would not say the same about Christmas 1944? We have been brought again to the realization that civilization has suffered a setback.

We see now that underneath the merriness of other Christmas seasons there was something dark and evil at work in the world. Even as the medieval knights claimed the Truce of God on Christmas Day to cease all fighting, so we have had a brief truce and the conflict goes on. It is hard to feel any sense of joy when the "spirit of heaviness" presses so painfully upon us.

Scripture

No words are more pertinent today than those which Luke wrote, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 11). These words are important, for the world stands in need of salvation from its ruinous course.

For many centuries the Jews kept alive the messianic hope. The writings of the prophets and the teachings of the scribes were to the effect that one day Israel would have a deliverer who would re-establish the Hebrew monarchy and cast off all foreign power. This hope helped the Israelites through some very trying situations. Few people thought that the babe in the manger was the long-expected One. The majority of them looked for a political and military figure who would sweep away the oppressive powers with dramatic suddenness to establish his reign. Even the disciples misunderstood the character of the Kingdom of which Jesus spoke.

The writer of Hebrews states with dignity and power the fact that Christ was God's Son. "God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1: 1-2). This was

the mission to which the babe was committed from birth. He came in "the fulness of time" and brought God's message of salvation to the world. His followers, like the writer of the First Epistle of John, must be willing to declare the joy which comes through fellowship with his spirit. (See 1 John 1: 1-4.)

Interpretation

The angel of the Lord said to the shepherds on that first Christmas night long ago, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 11). Years later, this Saviour said to a small group of his followers, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27). Today the world sorely needs this message. When hostilities are over and men sit around a peace table, they will need the presence of the Saviour in order to write the kind of peace that will endure.

In spite of the heaviness that presses upon us, we have reason to be filled with joy at Christmas time. Like the hope which the Jews cherished over many centuries, we cherish the hope of the establishment of God's kingdom, and we have a definite share in promoting it. Our joy is born of the conviction that God is in Christ reconciling the world unto himself.

The Christmas star is a symbol of a supreme moment in history, a moment which we try to recapture for a few brief, bright hours. The gifts of the Wise Men and the angels' song are memorialized in our own presentation of gifts and singing of carols. As long as young men and young women follow the star, they will be led to the place where Christ dwells. The gifts they bring must be gifts of substance, service, and self. Their songs come from hearts that are sincerely glad because of a new revelation of God through Christ Jesus.

Summary

Christmas is more than a time for cheap sentiment and thoughtless commercialization. It is a time for universal joy because it commemorates the birth of the world's Saviour. Even in the midst of war there is a note of joy which springs from our hope in the ultimate triumph of righteousness.

Questions

1. How does Christ save the world?
2. What opportunities for Christian service are particularly challenging during the Christmas season?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Although your pupils have passed beyond the stage of Santa Claus and the childish joys of Christmas, they have not yet become cynical as have some older persons who have lost the spirit of youth. If you yourself have come to dread a little the Christmas season because of the extra work involved, or if you are discouraged by the commercializing of the season, get some help from your intermediates. If you can enter into their happiness, you will come nearer to discovering for yourself the Christian meaning of Christmas.

Fortunately, you need not make an effort to interest the pupils in the meaning of Christmas. That interest is already at high pitch. You will have no difficulty in getting them to talk about it. You may suggest that the president of the class, or some other recognized leader, teach the lesson this week; you may be a listener. Of course, you will need to keep the discussion from wandering, and you should summarize it at the close of the period. But do not do too much talking.

It is certainly true that there is too little thought of Christ in our modern celebrations of his birthday. That does not mean, however, that the Christmas season must be sad and solemn. Christ was not only "a man of sorrows." He was also a man of joy and happiness. He was often entertained in the homes of his friends. He took part in the marriage feast at Cana of Galilee. He still enters into all the joys, as well as all the sorrows, of our lives. More of Christ in our observance of Christmas would mean more real happiness in it.

Of course, some things in many Christmas celebrations would have to be eliminated, if we gave more attention to the Christ whose day it is. There is a place in the Christian celebration of Christmas for the giving of gifts, for brightly lighted Christmas trees, for greeting cards, for tinsel and colored decorations. Do not these things serve to remind us of the gift of God and the perfect love of Christ? Why, then, should we not give gifts and show our love for one another? Whatever serves to make life a little brighter, to make children and older persons a little happier, and to spread good will among men—all such things have a proper place in the Christian observance of Christmas. Let none of us become cynical about that fact. At any rate, this old world would probably be a great deal more wicked and troubled than it is, if people did not celebrate Christmas.

Read again one or more of the greatest Christmas stories of the Bible and of English literature. Urge your pupils to read them. Dickens' *A Christmas Carol* and Henry van Dyke's *The Other Wise Man* are classics that ought to be reread every Christmas.

Truth in Action

Christmas is the best time of the year to do something good. The best way to get into the real spirit of Christmas is to do something for another person. In many places, the newspapers carry lists of persons who are in need. Other newspapers solicit contributions for an "Empty Stocking Fund." Let your class share in these or similar projects. In almost every church, there are those who are less favored than others, or those who stand in need of Christmas cheer. Find out from the pastor or the church social worker about such cases, and let your class do something for them.

Many Sunday school classes throughout the country select a special family to help at Christmas time. Some classes send little gifts to children in an orphanage or to patients in a hospital. Some send cards, or flowers, or fruit to all the aged members of the church. It will not be difficult to find something worth doing. And in the doing of it, the deeper joy of Christmas will be found.

It should be pointed out, of course, that all of the things which are done to make human beings happier at Christmas time are but little samples of what ought to be done the year around. A girl in an intermediate class was heard to pray one Thanksgiving, "God grant that nobody in our community will go hungry on Thanksgiving Day." Very wisely and tactfully the leader commented to the group, "It is good to pray that no one should be hungry on Thanksgiving Day, but let us not forget to pray also that people may not hunger on other days. The fine thing about Thanksgiving Day is that it makes us more thoughtful of others. Let us keep that spirit of Thanksgiving in our hearts throughout the year." The same can be said of Christmas. Let us keep throughout the year the spirit of love, good will, and helpfulness, which constitute the true Christmas spirit.

The best answers to the "Choose Your Answer" test are: (1) c; (2) c; (3) a; (4) b.

LESSON 14 — DECEMBER 31

The Basis of Courage for the Future

Matthew 16: 13-20; 2 Peter 3: 14-18; 1 John 3: 1-3

Matthew 16: 13-20

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

2 Peter 3: 14-18

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1 John 3: 1-3

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

KEY VERSE: *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 Cor. 15: 58*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

At twelve tonight, the year 1944 will slip away, never to return. At one minute past twelve, the events of the old year will be as totally removed from our touch as if they had occurred a thousand years ago. Not one of the experiences of 1944 can be relived. Therefore, resolutions will be made, as men set their faces toward 1945, a year that abounds in promise and has as yet no failures in it; nor will it have unless we put them there.

A Religion of Faith

Today's lesson will be studied with such thoughts as the foregoing in mind. Before we express our confidence in the issues of tomorrow, however, we must recall that Christian leaders have recently been accused of preaching "a religion of optimism." "Pollyannas" will not serve a very useful purpose in 1945. Problems of the coming year cannot be laughed off.

On the other hand, there is a deep sense of eternal security in the Christian heart. Christians are realists, but they have something of the rich idealism and calm confidence that made Jesus able to see victory ahead when nothing but defeat and disaster seemed to be at hand. In his hour of trial he was upheld, not alone by determination nor fortitude, but by his unlimited faith that God's rules for the universe could not be annulled by any set of circumstances. He believed that to be on God's side is to be on the side of security and ultimate success. This is one of the clear teachings of the Old Testament (see 2 Chron. 7: 14; Isa. 41: 10).

Victorious Living

The three passages of Scripture suggested for study today have in them the basis of courage for the future. The first one gives the mind of Jesus as he led his disciples into a discovery of the meaning of his messiahship. The second section, signed by "Simon Peter, a servant and an apostle of Jesus Christ" (2 Pet. 1: 1), illustrates the counsel of hope given so often in early Christian circles. The third is a true expression of an aged soldier of the cross. As John the apostle labored in Ephesus, his soul thrilled at the thought of eternity and heaven.

Disciples Must Know

It is very clear that Jesus believed the disciples ought to be told of his messiahship. The incident at Caesarea Philippi shows that he took the initiative in bringing them to the light in the matter. Their own well-being depended upon their acceptance of the fact of his messiahship, and then upon their having a reasonable understanding of what it all meant.

Another impressive point is the good pedagogy he used in teaching them this vital truth. He did not hurl the news at them bluntly and without preparation. The scene described in today's lesson came at the close of a period of intimate comradeship near Tyre and Sidon (Matt. 15: 21 ff.), followed by an apparent increase in Jesus' power and influence (Matt. 15: 29-31), one event of which period was the feeding of the four thousand. After this, Jesus apparently saw the necessity for intensive instruction (Matt. 16: 1-12). Having arrived at Caesarea Philippi, he had the advantage of a good intellectual and emotional background in his disciples. There he began to use what any teacher will recognize as the best classroom technique. He started with a general ques-

tion that was of immediate interest to them; this was followed by one that brought the question of his messiahship into their own experience. "Whom say ye that I am?" he asked (vs. 15). Then he commended Peter for the right answer, and reminded him of the seriousness of the opinion he had expressed.

A Miraculous Confession

It is interesting to note that Jesus' reply to Peter's confession was told in Matthew's Gospel but not in Mark's, the one for which Peter himself gave the data. Jesus told Peter that such a confession as he had made was miraculous. It starts with a direct revelation of God to man. No human discernment can lead one to such a conclusion, said Jesus. This soon became an accepted doctrine of the church. Paul declared fully twenty years after the Caesarea episode that "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3). Jesus recognized Peter's confession as a divine confirmation of Peter's open-heartedness toward God, and of God's personal revelation to Peter.

Needed in the Church

Jesus could use such a testimony in the building of his church (Matt. 16: 18). The testimony gave Jesus an opportunity to do what he alone can do—build the church, against which the "gates of hell" could not prevail. This is Jesus' assurance of victory for his cause. Through nineteen centuries, the church has shown itself to be victorious over death and the forces of sin. The assurance, vindicated by history, is that Christ will keep his church and his people. The forces of evil, however deeply intrenched, will not be able to withstand the moral assaults of Christ's conquering army.

Matthew 16: 19 has been a center of investigation and study for many centuries. In substance it declares that the confessor, through his confession, holds the keys to the kingdom. It also declares that the decisions and choices made here on earth in the light of that confession, are eternal.

Looking Forward with God

It would be hard to picture a more fervent hope than filled the hearts of early Christians. They were spiritual precursors of such men of faith as William Carey who, immediately after the American Revolution, urged his fellow Baptists of England to "expect great things of God." Early Christian writers were highly picturesque in their predictions of coming events under God's leadership. The section preceding 2 Peter 3: 14 is one of the best illustrations in the New Testament. The day of the Lord would be accompanied by startling natural phenomena. The heavens were to pass away with a great noise, the elements to melt with fervent heat, as the earth was being burned up. Even the heavenly bodies would be dissolved in the general holocaust. But this is not the end. "We, . . . look for new heavens and a new earth, wherein dwelleth righteousness" (vs. 13). We are dealing here with a Christian hope that knows no bounds. God is able to do "exceeding abundantly above all that we ask or think," said Paul (Eph. 3: 20).

Make Ready for God

The section in 2 Peter 3: 14 ff. instructs us what we should do in view of the coming day of the Lord, and of the new heaven and earth to be established here. We are told to try to be found in peace, "without spot, and blameless" (vs. 14).

Peter, also, is called to witness that our salvation is the work of a long-suffering God. Perhaps he was referring to Paul's well-known listing of the attributes of love.

What of Christ?

No Christian will rise above his estimate of Jesus. The title "our Lord and Saviour Jesus Christ" (vs. 18) appears only in 2 Peter. (See 2 Pet. 1: 11; 2: 20.) Analyzing the title, we recall that he must be Lord of life before he can become Saviour.

The last of the three sections printed for today's new year lesson (1 John 3: 1-3), helps us to enter sympathetically into the gripping religious experiences of the early disciples, who thought that the presence of Christ outweighed all other values in life. "Now are we the sons of God," John said, a fact which, in itself, would have created a sense of security. But the destiny of the Christian was glorious indeed: "It doth not yet appear what we shall be." One thing is sure; at his appearing, we may look forward with confidence to being like him.

Some converts in foreign lands, translating portions of the New Testament into their own tongue, came upon 1 John 3: 2. They said, "No, it is too much; let us write that we shall be permitted to kiss his feet." Nothing is too much as we deal with the One who shows "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2: 7).

ADULT TEACHER

By Howard K. Williams

■

"If I had a fulcrum rightly placed and a lever long enough, I could move the world," remarked a scientist of old. This is just what we need in religion. It is really marvelous how easily one can lift an automobile with a little mechanical device; yet it is easily explainable from a scientific point of view. With proper machinery and sound adjustments to nature's laws men can perform what seem to be miracles.

So in the spiritual life, it is possible for people to face the unknown future with confidence and a sense of victory, even in spite of the deep sorrows and seemingly insufferable difficulties surrounding us.

The Fulcrum

If the fulcrum is needed to help men lift burdens beyond their own strength, do we have such a fulcrum in the spiritual world? The Bible so teaches. In the passage from Matthew, Jesus is making sure that his disciples shall know what the basis for courage is, so that when adversities threaten to undo them they will know where needed strength can be found. The basis for a conquering, courageous life is the deity of Christ. Simon Peter gave the correct answer, "Thou art the Christ, the Son of the living God."

In Dr. Oliver's book *Fear*, the author, who was a psychiatrist, tells one of his patients that the thing he needs is "a safe resting place for his soul."

Coventry Patmore once said that when he was about eleven years old it suddenly occurred to him what a wonderful thing it would be for him if actually there was a God who was powerful and who yet really cared for him.

This is the wonder of God revealed in Christ Jesus. He is a powerful God. Not anything was made that he did not make. He at the same time cares for even us with a love beyond our comprehension. Here is the fulcrum which can lift the world to God; here the bridge resting on the eternal Rock of Ages, over which we may pass from our weakness to his strength,

"I cannot live without him,
Nor would I if I could!"

As you go into another year, are you resting the lever of your life on the fulcrum of his grace and power so that you, with him, may bear the burdens and experiences of life with both assurance and success?

The Lever

Upon Peter's expression of a personal conviction about Jesus, our Lord told the apostle that he purposed to build his church and that it would determine the course of history, and even it should conquer hell.

Notice this passage. It has been a much disputed portion of Scripture, but it need not have been. The church clearly was not to be built upon Peter. Neither Peter nor the other apostles ever thought so. Moreover, the construction of the passage is against such an interpretation. What Jesus did say was that Peter's personal conviction, and the open declaration of that conviction, were the bases on which the church should be founded. The church of Christ must rest on Christ. He is the only safe resting place for the bridge of life. He is the only fulcrum strong enough and secure enough to lift the world.

What value is a bridge to me—even though safe—unless I trust it enough to cross it? Suppose the fulcrum is strong and secure. What difference is it to me unless I properly place my life in such a way that "I can," as Paul says, "do all things through Christ which strengtheneth me"?

Then we must be sure that Christ is safe and, being sure, act according to that assurance. Paul said, "I know whom I have believed," and having that surety he went ahead regardless of what or where the path might be.

The Adjustment

To keep the figure of the fulcrum: we know that while the fulcrum must be adequate, it is most important that the proper adjustments be made as regards the lever and the load to be lifted. So it is in the spiritual life.

Why is it that Christianity sometimes seems so impotent in the face of world evils? Why do churches move out of congested sections of cities where teeming populations so much need the gospel and yet where the churches often perish if they do not move? Isn't Christ adequate? Why is it that Christianity cannot end wars and social injustices? Is Christ inadequate? Or is it that the lives of so-called Christians have not properly adjusted themselves to Christ?

In his letter, Peter urges the Christians of his day to make the necessary adjustment. If you will read the whole passage, you will note that Peter is speaking of the redemption of the world. In verse thirteen he says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then he adds, "wherefore . . . seeing that ye look for such things" there is much that we must do, and he goes on to indicate what. He says we must "be diligent." How many people do that in religion? We give diligence to have a good time, to make money, to bargain for things, but to give diligence to the matter of so placing our lives in relation to Christ, that we are spotless and blameless in his sight, is a rarity with most of us. We do not give diligence to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Now it is this adjustment of a person to Christ that makes Christianity powerful. God has made it so as truly as he has ordered the workings of gravity. Why does not Christ redeem the world alone? Because God did not plan it so. God achieves through Christ in man. Herein lies an awful fact and also a blessed one.

Suppose we should find someday that by our lives—whether by active sin or by neglect merely—we have hindered Christ's work, or have kept someone from finding Christ as Saviour! Suppose we should find that our actions or neglect had short-circuited the power of a local church, or had helped to make war inevitable! What a terror of remorse would seize us! Yet these are the very things that men and women are doing by religious unconcern.

There is an enlightening incident recorded in 1 Samuel 25: 29, where Abigail is talking to David and trying to dissuade him from an act of retaliation. She says, "But the soul of my lord shall be bound in the bundle of life with the Lord thy God"; and she urges him to keep it so. David's soul bound up in a bundle with the soul of God! So are our souls, as Christians, bound up in a bundle with Christ, unless we choose to withdraw ourselves therefrom. Then it is our loss, but if we keep our lives bound with him, we shall also live with him, and have security in him, and strength through him.

What a strength for us to go into a new year feeling that our souls are safely bound up in a bundle with the soul of Christ!

It is this thought that caused John to give exultant expression in the words, "Behold, what manner of love the Father hath bestowed upon us . . . and every man that hath this hope . . . purifieth himself, even as he is pure." And Paul's great exhortation is based on the same almost unbelievable fact, "Therefore . . . be ye stedfast, unmoveable, always abounding . . . forasmuch as ye know that your labour is not in vain in the Lord."

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

There is something both melancholy and gay about the passing of the old year into the long stream of eternity. The past can be of great help in giving us courage for the future. Sorrows will bring fresh tears, joy will bring laughter, as we look back into the hall of memory.

The Scotch poet, Robert Burns, wrote the following elegy on the year 1788:

"O eighty-eight, in thy sma' space,
What dire events hae taken place!
Of what enjoyments thou hast reft us!
In what a pickle thou hast left us."

Life sometimes leaves us in a "pickle," and we must find renewed courage. Often our lives have gotten out of line during the year. We are sensitive to the discrepancy between that which we held up as our ideal and that which we actually achieved. Our loyalty to Christ occasionally has faltered.

Scripture

A careful study of the ministry of Jesus ought to reveal to the student how much trust the Master placed in people like us. The disciple Peter had worked long, hard hours as a fisherman. He left the relative security of his work to follow a wandering teacher. As time passed, the Teacher and disciple developed a deep understanding of each other's character. One day in a burst of insight, Peter recognized the divine nature of Jesus and boldly proclaimed his discovery. Jesus was pleased with his follower, but he knew that a time of testing would come. When Jesus anticipated a denial, Peter protested, and later was horrified that it became a reality. Nevertheless, the Scriptures record that Jesus called Peter a "rock." Jesus was speaking in a warm, personal sense to Peter. In the same sense, each individual who professes to be a follower of Christ may be called a "rock."

The New Testament writers found it necessary to caution the early church members to beware of error in the teachers to whom they listened. They were admonished to grow in "grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Second Epistle of Peter even suggests that some teachers have distorted the teachings of the Christian way in order to countenance moral laxity.

Interpretation

What are the unconquerable factors in our world? Are they the weapons of destruction: battleships, tanks, airplanes, robots? History answers in the negative. Ideas are the great forces which shaped the direction of our civilization. As President Garfield phrased it, "Ideas are the great warriors of the world." Rome conquered Greece, but not Greek philosophy and art. The barbarians conquered Rome, but not Roman law and its heritage of Greek culture. The Jews conquered by successive waves of armies, but the laws of Moses, the high concept of God, the words of the prophets, were not destroyed. Jesus was crucified, but his ideas are moving on with an irresistible sweep from land to land.

Courage is needed for the Christian enterprise. Ideas, if they are to gain power, must have courageous people to back them up. Christianity never was a movement for weak people. Every page of the Gospels is a record of courageous living. The struggles of the early Christians against successive waves of persecution is one of the most inspiring records of our civilization. Today the church is not without its witness. Our chief difficulty, in this land to which the war has not brought persecution, is to find courage to overcome indifference. We need courage to begin devotional practices and maintain them, when many will say they do not matter. Only by persistent courage can we keep open the channels of communication with God. We need to be serviceable in the home, in the school, and in the community in order that we may witness to Christ's eminent leadership.

Summary

Courage for the Christian enterprise is needed if we are to make a more impressive record both as individuals and as churches during the coming year. The outstanding observation in the gospel record is the fact that Jesus took men and women like us and by his example and leadership gave them the courage to perform great tasks in Christian living.

Questions

1. Do you think that it is wise to make resolutions at the close of the year?
2. What Christian goals do you think you ought to set for the new year?
3. What devotional practices help to strengthen and encourage a Christian?
4. What unfinished tasks remain for Christians to do?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

We are now standing at one of life's doorways. Each New Year's Day we look back over the accomplishments and failures of the past year, then ahead to the prospects of the coming year. With resolution, we step through the door and close it forever on the past.

As we look back over what we have done during 1944, we see both good and bad. There have been both successes and failures. We should learn, however, to profit by the mistakes and failures of the past. It will not help to weep over past mistakes; but it will help if we truly repent of our sins. In studying about Paul, we discovered that repentance means a change of mind and heart, is followed by conversion, which is turning away from the old and making a new start in life. To look back for that purpose—to note what new starts we need to make—is worth while.

Much more important than looking back is looking ahead. The new year will bring us opportunities of doing good, of moving forward to our goal in life. Will we take advantage of them? Most of the lessons this quarter have been pointing out what we ought to do in all the areas of life, but this lesson is especially significant, for it shows us *how* to do good. It is much easier to know what to do than to know how to do it. It is much easier to understand a principle than to practice it. The *how* of the Christian life, the source of power, is communion with Christ.

The reason many people often fail to do the Christian thing and show the Christian attitude is that they stay too far away from Christ. It is like tuning in on a distant radio station, while there is a lot of static. Christ really is not far from us. In fact, he dwells within our own hearts, if we let him. When he is within, it is not hard to do his will. He gives us strength for all duties. We become more and more like him in our outward conduct when we have inward fellowship with him.

Probably all of your intermediates are prepared to start the new year off right. Perhaps they have made splendid resolutions. Will they keep them? That depends to what extent they keep the living presence of Christ in their hearts. Many things black out awareness of him. Among them are evil companions, indecent literature, vile language, smutty jokes, questionable amusements, and too much concern for money. We live in a world that hinders us from leading a Christian life.

Where, then, shall we find help in realizing the presence of Christ? The answer is in the fellowship of other Christians, in public services of worship, in the organizations of the church, in reading good books, in participating in Christian programs and activities. It was with this purpose in mind that Jesus established his church. It is a fellowship intended to strengthen everyone who enters into it. Church members are not to criticize one another, but to help one another.

In looking ahead and planning for the new year, urge your pupils to give a large place in their planning to the Sunday school and church activities. Ask for their help in increasing attendance and in improving the class sessions.

Truth in Action

The class session itself can be an object lesson of truth in action. Before looking ahead, usually one needs to look behind and evaluate what he has done in the past. It is fitting, therefore, to use the tests in *Intermediate-Senior Class,* headed "Now How Much Do You Know?" Let these tests follow immediately the "True or False" test of the present lesson, the correct answers to which are: (1) false; (2) true; (3) false; (4) false; (5) true; (6) true; (7) false; (8) true; (9) false; (10) true.

Part I of the quarterly test is also "True or False." The correct answers are: (1) false; (2) false; (3) true; (4) false; (5) true; (6) false; (7) true; (8) false; (9) true; (10) true; (11) true; (12) false; (13) false; (14) true; (15) true; (16) false; (17) true; (18) false; (19) true; (20) false.

Part II is a test of understanding and comprehension. It calls for the choosing of the best answers to the questions. The answers should be: (1) c; (2) b; (3) a; (4) a; (5) b; (6) c; (7) c; (8) c; (9) b; (10) c.

Now you are ready to look ahead. Secure and examine carefully a copy of *Intermediate-Senior Class* for January, February, and March. Also study the January issue of BAPTIST LEADER. Note that the lessons for the first quarter of 1945 concern the Gospel of Matthew. Distribute the new quarterlies, after having given a brief preview of what they contain. Call attention especially to "Things to Do" each week in *Intermediate-Senior Class.* The "Lesson Laboratory" should be helpful to all students.

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(*Concluded from page 5*)

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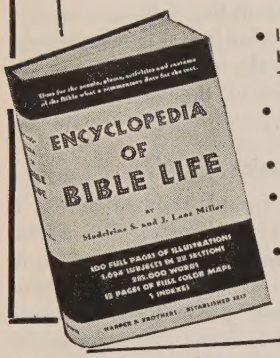

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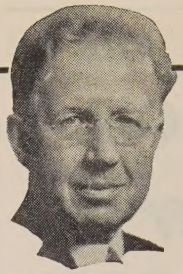

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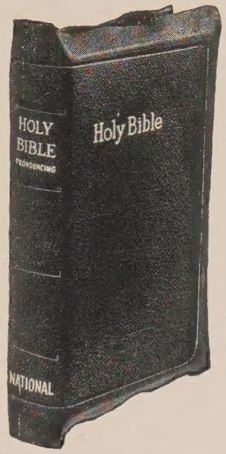

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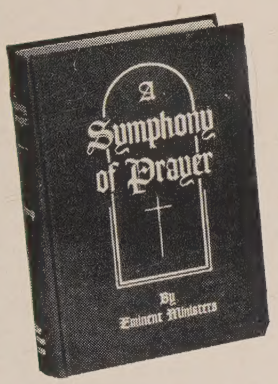

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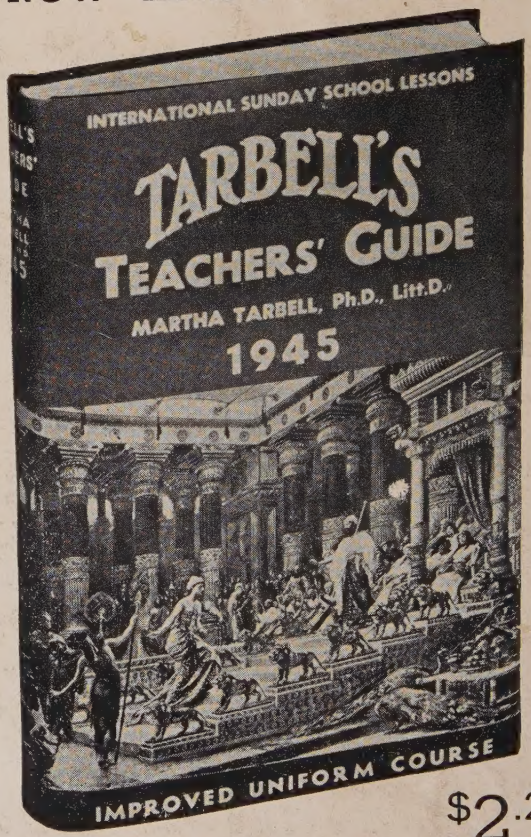

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